A very Useful MANUAL, OR THE Young Mans Companion,

CONTAINING

Plain and easy directions for Spelling, Reading and Uniting English, with easy Rules, for their attaining to Writing, and Arithmetick, and the Englishing of the Latin Bible without a Tutor; Likewise the Plotting, and Measuring of Land, Globes, Steeples, Walls, Barrels, Timber, Stone, Boards, Glass, &c. The Exchange of Money, Weights and Measures, Purchase of Annuities, Leases, &c. Together with some secrets of Navigation, Astronomy, Astrology, Dialling, Geometry, Law, Religion, Physick, Philosophers Stone, ordering of Bees, Husbandry, &c.

And several other considerable, and necessary matters; Intended for the good of all, and for promoting love to one another.

As by the Table annexed particularly appears.

Collected by *William Mather*.

London, Printed by *T. Sowder*, and sold at the *Bell* in *Exchange Alley*, in *Cornhil*. 1681.

TO THE READER.

FIrſt, *Learn this Book, together with a Teſtament of the neweſt Print, and then the Bible; and as hard words are come at, ſeek in this Book how they are divided, being they are ſet Alphabetically.*

Secondly, *Thoſe that deſire to write words according to the Engliſh Tongue, ſhould often write over words as they find them printed in Books, minding to obſerve to divide them into Sillables, which will imprint them in the Memory) and ſo by uſe, which is the Mother of Language, (as the School-man ſaith) one may come to be ſo perfected in true ſpelling, as may ſerve well enough for a*

Shopkeeper or a Husbandman, without the Latine Tongue.

Thirdly, *Those that desire to learn to write without a Master, let them with a dry Pen, run over the writing Letters in this Book, learning to make* (a) *very well, and the* (b) *and the rest of the twenty four small Letters before they joyn them or make great Letters: Set the least all of a height; keep a Ruler and piece of Lead, to make Lines to write on, and a sharp Pen-knife, and let not the Ink be thick.*

Fourthly, *Those that desire to live and walk in the true Religion, must above all outward Teachings, mind the Reproofs of the Spirit of Truth in their own Hearts against all Sin and Evil, otherwise they will turn to the Right Hand, or to the Left into evil.* Isa. 30. 20, 21. Gen. 6. 3. John 3. 19.

Fifthly, *I have also added some necessary Questions wrought by Arithmetick, (which some want) notwithstanding they may have learned several Rules*

in Arithmetick, which I do believe will be acceptable to the Ingenious (and ſome Maſons and Carpenters) that are lovers of Geometry and Mathematical Experiments, though I have written but little thereof in this Book, endeavouring that it may be a ſmall Volume.

And it is more commendable for men to ſpend their leiſure time in ſuch harmleſs Studies than at idle ſports and plaies, knowing that for every idle word we muſt give an account. *Matth.* 12. 36.

Laſtly, *Hoping that none will be offended, that I have given ſuch ſhort hints of things: (according to my weak Underſtanding, yet intended for the good of thoſe that cannot purchaſe large Books.) Yet do I believe that theſe things in this Book, will be kindly accepted by thoſe that are not biaſſed with Self-intereſt (more than the Publick Good) for I ſeek no honour to my ſelf herein, but the good of others (that are kept in Ignorance;) for to God all praiſe belongeth, who giveth true Wiſdom to all thoſe that ask it of*

him in his fear, and they are most happy therein, that seek no Glory to themselves; for unto God alone it doth belong; for he is worthy to rule and reign in every heart and Conscience (by his Grace therein) now and for ever, Amen.

I am a Lover

Of all People,

W. M.

Remember Man, that the Reproofs of Christ
For Sin i'th' Conscience, is the way
That leads to Life Eternal, if obeyed,
The everlasting blessed Day.

Letters

Letters for Reading.

A	a	*A*	*a*	𝔄	𝔞
B	b	*B*	*b*	𝔅	𝔟
C	c	*C*	*c*	ℭ	𝔠
D	d	*D*	*d*	𝔇	𝔡
E	e	*E*	*e*	𝔈	𝔢
F	f	*F*	*f*	𝔉	𝔣
G	g	*G*	*g*	𝔊	𝔤
H	h	*H*	*h*	ℌ	𝔥
I J	i j	*I J*	*i j*	ℑ	𝔦 𝔧
K	k	*K*	*k*	𝔎	𝔨
L	l	*L*	*l*	𝔏	𝔩
M	m	*M*	*m*	𝔐	𝔪
N	n	*N*	*n*	𝔑	𝔫
O	o	*O*	*o*	𝔒	𝔬
P	p	*P*	*p*	𝔓	𝔭
Q	q	*Q*	*q*	𝔔	𝔮
R	r	*R*	*r*	ℜ	𝔯
S	ſs	*S*	*ſ s*	𝔖	ſ 𝔰
T	t	*T*	*t*	𝔗	𝔱
V U	v u	*V U*	*v u*	𝔙	𝔳 𝔲
W	w	*W*	*w*	𝔚	𝔴
X	x	*X*	*x*	𝔛	𝔵
Y	y	*Y*	*y*	𝔜	𝔶
Z	z	*Z*	*z*	ℨ	𝔷

The Vowels.

a e i o u

The Conſonants.

b c d f g h j k l m n p q r ſ t v w x y z

Double Conſonants.

ct ff ff fl fl ſh ſt

& ff ff fl fl ſh ſt

Eaſie Sillables.

Ab ac ad af ag ak al am an ap ar as at ax, eb ec ed ef eg ek el em en ep er es et ex, ib ic id if ig ik il im in, ob oc od of og ok ol om on op or os ot ox, ub uc ud uf ug uk ul um un up ur us ut ux, ba ca da fa ga ka la ma na pa ra ſa ta va wa, be bi ce di fe fi ge gi ke ki, le me ne pe re ſe te ve we, bo co do fo go ko lo mo no po ro ſo to vo wo, bu by fu dy ly mu my ny ty py.

Abbreviation on Vowels.

ã ſignifies an, and am, *ẽ ĩ õ* ſignifie em, im, and on, Example *Cõmõ* is *Common.*

Words of one Sillable.

Light might night keep ſheep ſleep
bold cold hold cave gave have
buck

buck duck ſuck
dung hung ſtrung
long ſtrong wrong
diſh fiſh wiſh
plea ſea yea

Words divided into Sillables.

A

A-bo-liſh-ed
A-bund-ance
Ap-pro-ved
Ac-know-ledg-ed
Ad-ver-tiſe.

B

Ba-bi-lon-iſh
beau-ti-fi-er
Blaſ-phe-mer
Boun-ti-ful-neſs

C

Ca-the-chiſm
Chri-ſti-a ni-ty
Cle-men-cy
Cu-ri-o-ſi-ty

D

De-ceit-ful-ly
De-light-ful-ly

block cock clock
beſt bleſt dreſt
caſh daſh laſh
buſh bruſh cruſh
blow know ſnow

Do-mi-ni-on
Dun-ge-ous

E

E-mu-la-ti-on
Er-ro-ne-ous
E-ſta-bliſh-ing
E-va-cu-a-ting

F

Fa-ther-leſs
Friend-li-neſs
Fel-low-ſhip
Friend-ſhip

G

Gal-lan-try
Ge-o-me-try
Glo-ri-fie
Gra-ti-fie

H

Hi-ſto ri-an

Ho-ro-lo-gi-an
Ho-ſti-li-ty
Hu-mi-li-ty

I

Im-ma-nu-el
Jew-el
Im-pe-ni-tent
In-dig-na-ti-on

K

Ka-len-der
Kin-dred
King-dom
Know-ledge

L

La-men-ta-ble
Lan-guiſh-a-ble
Li-ber-ty
Li-be-ra-li-ty

M

Mag-ni-tude
Mul-ti-tude
Mu-ſi-cal

N

Na-tu-ral-ly
Ne-ceſ-ſa-ri-ly
No-bi-li-ty
Ne-ceſ-ſi-ty
Neu-ter

O

Oc-ca-ſi-on
Op-preſ-ſion
Oc-cur-ring
Of-fend-ing

P

Pre-he-mi-nence
Pro-vi-dence
Par-ti-ci-pa-ti-on
Pre-ſer-va-ti-on

Q

Qua-li-ty
Quan-ti-ty
Que-ri-ſter
Que-ſti-o-ner

R

Re-pre-hen-ſi-on
Re-ſtri-ction
Re-ſto-ra-ti-on
Re-ſti-tu-ti-on

S

Sal-va-ti-on

Se-

Se-pa-ra-ti-on
So-lem-nize
Sym-pa-thize

T

Ti-me-rous
Tu-mul-tu-ous
Tran-ſcen-dent
Tran-ſpa-rent

V

Va-ri-ance
Ven-ge-ance
Un-gra-ci-ous
Un-righ-te-ous

W

Wiſ-dom
Whore-dom
Wretch-ed-neſs
Wrong-ful-neſs
Win-now-ed

X

Ex-pla-na-ti-on
Ex-al-ta-ti-on
Ex-ul-ce-ra-ted
Ex-po-ſtu-la-ted

Y

Yield-ed
Ye-ſter-day
Yoak-ed
Young-eſt

Z

Ze-cha-ri-ah
Ze-pha-ni-ah
Ze-be-di-ah
Ze-de-ki-ah

1. The Book of the Ge-ne-ra-ti-on of Je-ſus Chriſt, the Son of Da-vid, the Son of A-bra-ham.

2. A-bra-ham be-gat I-ſa-ac, and I-ſa-ac be-gat Ja-cob, and Ja-cob be-gat Ju-das and his Bre-thren.

3. And Ju-das be-gat Pha-rez and Za-ra.

Za-ra of Tha-mar, and Pha-rez be-gat Ez-rom, and Ez-rom be-gat A-ram.

4. And A-ram be-gat A-mi-na-dab, and A-mi-na-dab be-gat Na-aſ-ſon, and Na-aſ-ſon be-gat Sal-mon.

5. And Sal-mon be-gat Bo-oz of Rachab, and Bo-oz be-gat O-bed of Ruth, and O-bed be-gat Jeſ-ſe.

6. And Jeſ-ſe be-gat Da-vid the King, and Da-vid the King be-gat So-lo-mon of her that had been the Wife of Uri-as.

7. And So-lo-mon be-gat Ro-bo-am, and Ro-bo-am be-gat A-bi-a, and A-bi-a be-gat A-ſa.

8. And A-ſa be-gat Jo-ſa-phat, and Jo-ſa-phat be-gat Jo-ram, and Jo-ram be-gat O-zi-as.

9. And O-zi-as be-gat Jo-a-tham, and Jo-a-tham be-gat A-chaz, and A-chaz be-gat E-ze-ki-as.

10. And E-ze-ki-as be-gat Ma-naſſes, and Ma-naſ-ſes be-gat A-mon, and A-mon be-gat Jo-ſi-as.

11. And Jo-ſi-as be-gat Je-cho-ni-as and

and his Bre-thren, a-bout the time they were car-ri-ed a-way to Ba-by-lon.

12. And af-ter they were brought ro Ba-by-lon, Je-cho-ni-as be-gat Sa-la-thi-el, and Sa-la-thi-el be-gat Zo-ro-ba-bel.

13. And Zo-ro-ba-bel be-gat A-bi-ud, and A-bi-ud be-gat E-li-a-kim, and E-li-a-kim begat A-zor.

14. And A-zor be-gat Sa-doc, and Sa-doc be-gat A-chim, and A-chim be-gat E-li-ud.

Mens Names.

A	B
A-dam	Ben-ja-min
A-bel	Bar-tho-lo-mew
A-bra-ham	Bar-na-bas
An-tho-ny	Ber-nard
A-lex-an-der	Bald-win
Au-gu-ſtin	Bry-an
An-drew	C
Am-broſe	Chri-ſto-pher
Ar-thur	Ca-leb

Charles

Charles
Con-ſtan-tine
Cor-ne-li-us

D

Da-ni-el
Da-vid
Duke
Den-nis

E

Ed-ward
Ed-mund
Ed-gar
Ed-win

F

Fran-cis
Fre-de-rick
Fer-di-nan-do

G

Gre-go-ry
Ga-bri-el
Ga-ma-li-el
George
Gi-de-on
Ger-vas
Gef-fe-ry
Gil-bert
Gryf-fith

H

Hen-ry
Hum-phrey
Hugh

I

Jo-ſeph
Jo-ſhu-ah
James
Ja-cob
Je-re-mi-ah
John
Job
Jo-ſi-as
I-ſa-ac
Jo-na-than

L

Le-o-nard
Lau-rence

M

Mat-thew
Man-naſ-ſes
Mar-ma-duke
Mark

Mi-

Mi-cha-el
N
Ni-cho-las
Na-tha-na-el
Na-than
O
O-li-ver
Ow-en
P
Phi-lip
R
Ro-bert
Rich-ard
Ro-ger
Ralph
Ran-dal
Rey-nold
S
Sa-mu-el
Si-mon
So-lo-mon
Sam-son
Ste-phen
T
Tho-mas
The-o-phi-lus
Ti-mo-thy
Ti-tus
V
Va-len-tine
Vin-cent
Ur-ba-nus
W
Wil-li-am
Wal-ter
Wal-win
Win-ni-fred

Womens Names.

A
A-bi-gail
Ann
Ag-nes
A-lice
A-mey

B

Bar-ba-ra
Be-a-trice
Bridg-et

C

Ca-the-rine
Caſ-ſan-dra
Cla-ra
Ci-ce-ly

D

Do-ro-thy
De-bo-rah
Di-a-na
Dor-cas

E

E-le-a-nor
E-li-za-beth.
E-ſter
Eve

F

Fran-ces
Flo-rence

H

He-le-na
Han-nah

I

Jane
Jo-an
Ju-dith

M

Mar-tha
Ma-ry
Mar-ge-ry.
Mar-ga-ret

P

Priſ-cil-la

R

Re-bec-cah
Ra-chel
Ro-ſa-mond.

S

Su-ſan-nah.
Sa-rah
Sy-bill

T

Tă-bi-tha

V

Ur-ſu-la

Hard

Hard Names in the Bible, and ſome others, divided.

A

A-bed-ne-go
A-bag-tha
A-bi-a-ſaph
A-bi-jam
A-bi-e-zer
A-bi-ha-il
A-bi-le-ne
A-bi-no-am
A-bi-ſha-lom
A-bi-ſhu-ah
A-da-de-zer
Ar-phax-ad
A-rith-me-tick
A-do-ni-ze-dek
A-ha-ſu-e-rus
A-hi-ma-az
A hi-no-am
A-hi-ram
A-ho-lah
A-mar-jah.
A-ma-ſha-i
A-mil-ta-i
Am-me-ſha-da-i
Am-phi-po-lis
A-na-ha-rath
Ar-tax-erx-es
An-dro-ni-cus
A-ver-du-poiſe
A-na-the-ma
An-tipa-thy
A-po-ca-lipſe
A-me-ri-ca
A-pu-lei-us
A-bi-me-lech.
A-do-ni-ram.
Ar-tax-er-xes
A-lex-an-dri-a
A-do-ni-be-zek
A-ſtro-no-my
A-ho-li-ba-mah
A-bel-miz-ra-im.

A-dra-

A-dra-mit-ti-um
A-pol-lo-ni-a
A-do-mi-ne-keb
Aſh-ta-roth

B

Ba-al-ha-zer
Ba-al-pe-ra-zim
Ba-al-ſha-li-ſha
Be-el-ze-bub
Ba-ra-cha-el
Bath-ſhu-a
Ba-ra-chi-ah
Be-ra-jah
Be-thaz-ma-veth
Be-ſo-da-jah
Be tha-nath
Beth-pi-re-i
Be-the-den
Be-the-meck
Be-theſ-da
Be-tha-nan
Beth-hath-ſhit-tah
Beth-le-hem
Beth-nim-rah
Be-thu-li-a
Be-za-le-el
Bo-o-chim
Bo-a-ner-ges
Bam-mid-bar
Ba-la-am
Bel-ſhaz-zar
Ben-zo-beth
Beth-ba-al-me on
Be-e-li-a-da
Ba-al-ſha-di-za
Ba-al-lath-be-or
Beth-mar-ca-both

C

Chi-le-ab
Cle-o-phas
Co-na-ni-ah
Cho-ro-gra-phy
Coſ-mo-gra-phy
Cy-re-ni-us
Cen-tu-ri-on
Ce-lo-ſi-ri-a
Co-lo-nia
Ce-na-ni-nah
Car-che-miſh
Ca-ſhu-lim

Cin-ne-

Cin-ne-rah
Cli-ti-phor
Chi-li-ad
Che-dor-la-o-mer
Chro-ni-cles

D

Da-la-jah
Do-ſi-the-us
De-mo-pho-on
Deu-te-ro-no-mie
Dal-ma-ti-a
Do-zo-ſen-sko
De-mo-cri-tus
Di-o-tre-phes
De-ca-po-lis
Do-ro-the-a
Dib-la-thá-im
Dab-ma-nu-tha
Din-ha-bah

E

E-ti-mo-lo-gy
Ec-cle-ſi-a-ſti-cal
E-qui-no-ctí-al
El-cha-nan
El-da-ah
E-le-a-dah
E li-a-kim
E-li-a-ſaph
E-li-a-ſhib
E-li-ho-e-na-i
E-li-me-lech
E-li-phal
E-li-pha-leh
E-li-ſha-phat
E-li-zur
El-ka-nah
El-mo-ded
E-li-pha-al
El-na-than
E-van-ge-liſt
E-phe-me-ri-des
El-le-ha-dab-ba-rī
En-hak-kore
En-ro-gel
Eph-pha-tha
Ex-or-ciſts
E-li-ho-e-ha-i
Eu-re-cly-don
E-neg-la-im
E-ſar-had-don

En-dy-

En-dy-mi-on
E-dy-be-o-lech
E-vil-me-ro-dach
E-phra-tah
E-li-phe-let
E-li-ſha-ma
Ex-o dus

G

Ga-bri-el
Ge-o-gra-pher
Ger-ge-ſens
Gal-ba-num
Gen-ne-ſe-ret
Geth-ſa-ma-ne
Gi-be-la-ra-im
Ge-de-ro-tha-im

H

Ha-bak-kuk
Ha-baz-zan-jah
Ha-cal-jah
Hag-gi-ah
Ha-na-me-el
Ha-na-ni
Ha-na-ni-ah
Ha-ſa-di-ah
Ha-za-el
Hel-ki-ah
Ha-le-lu-jah
Hu-ſha-thite
He-ro-di-as
Her-mo-ge-nes
Hor-ha-gid-gad
He-tru-ri-a
Hy-me-ne-us
Ha-cha-li-ah
Har-ha-bi-ah
Hel-cath-ha-zu-rim
He-ra-la-za-ru-us
He-li-o-po-lis
Ha-ber-ge-on-tes
Ha-ze-zon-ta-mer

I

Ja-a-ſi-el
Ja-a-ſo-ni-ah
Ja-hal-lel
I-ha-bod
Jo-bo-hel
Je-co-ni-ah
Je-da-jah
Je-hi-el

Jo-ho-

Jo-ho-a-dan
Je-ho-a-haz
Je-ho-aſh
Je-ho-ha-nan
Je-hoi-a-kim
Je-ho-ſha-phat
Je-ho-za-dak
Je-kan-nah
Je-ra-me-el
Jer-moth
Je-ro-bo-am
Jg-da-li-ah
Jo-ſha-beth
Iſh-ma-el
Il-le-gi-ti-mate
In-ter-ro-ga-ti-on
I-cha-bod
Je-phun-neth
Im-ma-nu-el
Iz-za-bel-la
Jun-ſe-ni-a
Je-kab-ze-el
Je-ho-va-ni-ſi
Je-ho-va-ſhal-lom
Je-be-re-he-ah
Je-phun-neh

K

Kab-ze-el
Ke-la-i-ah
Ke-li-ta
Ki-ri-tha-im
Ku-ſha-jah
Kad-mi-el
Ke-tu-rah
Kib-za-im
Ke-ren-hap-puk
Ke-he-la-thah
Kir-he-re-ſeth
Ki-ri-a-tha-im
Ki-ri-a-thar-ba
Ki-re-a-the-ba-al

L

La-a-dah
La-za-rus
La-ti-tude
Lar-pi-doth
Le-vi-a-than
Le-vi-ti-cus

M

Mar-qui-ſate

Mo-

Mo-roc-co
Mik-ne-jah
Mer-cu-ri-us
Me-thu-ſa-lem
Me-ſo-po-ta-mi-a
Ma-ce-do-ni-a
Me-ſhe-ra-be-el
Mag-na-ni-mi-ty
Ma-a-di-ah
Mah-ſe-i-ah
Ma-a-zi-ah
Mach-bo-na-i
Ma-the-ma-ticks
Mul-ti-pli-ca-ti-on
Mag-di-el
Ma-ha-lah
Ma-ha-le-el
Me-na-hem
Mo-no-ach
Ma-e-te-ni
Mat-ta-ni-ah
Mat-tha-rah
Mat-ta-thi-ah
Mal-chi-ah
Mel-chi-ze-deck
Mal-chi-ſhu-a
Me-he-ta-bel
Me-hu-man
Me-la-ti-ah
Me-ne-la-us
Me-ra-jath
Me-ſhe-le-mi-ah
Me-ſhul-lam
Me-phi-bo-ſheth
Ma-ra-na-tha
Mag-ni-tude
Mo-narch

N

Na-a-mah
Na-a-ri-ah
Na-ba-toth
Na-ho-i
Naph-ta-li
Ne-ha-la-mite
Ne-he-mi-ah
Ne-gro-man-cy
Ne-ga-tive
Na-bo-joth
Ne-huſh-tan
Ne-gi-noth

Ne-

Ne-pha-ſim
Ne-a-po-lis
Ni-co-de-mus
Ne-to-pha-thi
Ne-ha-li-el
Ne-bu-chad-ne-zer

O

O-ba-di-ah
O-be-de-dom
O-thu-i
O-zi-el
O-tho-ni-el
O-za-zi-ah
O-ſten-ta-ti-on
O-he-no-ed
O-ne-phi-rus

P

Pro-hi-bi-ti-on
Pe-da-hel
Pe-dah-zur
Pe-da-jah
Pe-ka-jah
Pe-la-jah
Pe-la-ti-ah
Pe-nu-el
Phi-col
Pe-tha-jah
Phi-ne-has
Preſ-by-te-ry
Pa-ra-bo-li-cal
Pre-de-ſti-na-ti-on
Pro-di-gie
Pa-tri-arch
Pa-thru-ſin
Po-ti-phar
Priſ-cil-la
Phi-li-ſtines
Pro-ſe-lyte
Phry-gi-a
Pto-lo-me-us
Per-pe-tu-al
Phi-lo-lo-gus
Po-ti-phe-rah
Pa-leſti-na
Phi-la-del-phi-a

R

Ra-am-jah
Rab-bo-ni
Rhe-to-rick
Ro-dol-phus

Re-ho-

Re-ho-bo-am
Re-ma-tha-im
Ri-zan-ti-lip-put

S

She-al-thi-el
She-ar-jah
She-ba-rim
She-can-jah
She-bar-jah
She-lem-jah
She-lu-mi-el
Sha-mar-jah
She-ra-jah
Si-chi-ah
Shu-ba-el
Sa-na-baſ-ſa-rus
So-ci-ni-ans
San-bal-lat
Shez-baz-zer
Se-ra-phins
Sub-ſtra-ctı-on

T

Tan-cha-meth
Ta-phath
Te-hi-nu-ah
Tir-ha-nah
To-gar-mah
Tu-bal-ka-in
The-o-lo-gy
Tro-phi-mus
Ty-chi-cus
Thy-a-ty-ra
Tro-gil-li-um
Te-ba-li-ah
The-o-do-rus
Tal-tha-cu-i-ni
Theſ-ſa-lo-ni-ca
Ta-a-nath-ſhi-loth

V

Vir-gin-nia
Van-jah
U-ri-el
Uz-zah
U-rim
Vel-le-ſhe-meth
Veſ-pa-ſi-an

Z

Zu-ri-ſhi-da-i
Za-ven
Za-bad-jay

Za-

Za-cha-i
Za-cha-ri-ah
Ze-bu-lun
Ze-lo-phe-had.
Ze-pha-ni-ah
Ze-ra-jah
Zu-ri-el

Note that when j long is before ah, read it jah. And the ſignification of theſe hard names, they may be found in Tables bound in ſome old Bibles, and ſome other Books.

Some Letters are written in words, and not ſounded.

A is not ſounded in Iſaac, Canaan.

B is not ſounded in comb, lamb, limb, dumb, limb.

K or C is not ſounded in black, check, ſick, lock, truck.

C is not ſounded in deſcent, conſcience, diſciple, aſcent.

C is ſounded like K in cat, court, cuſtom, colour.

C is ſounded like S in cenſure, city, cider, cypreſs.

Ch is ſounded like K in Achan, Lachis, Malchus.

E is not ſounded in George.

E is ſeldom ſounded at the end of a Word, yet is in Jeſſe, Jubile.

G is not ſounded in ſign, reign, aſſign.

Gh is ſounded like F in laugh, cough.

Gh is not ſounded in light, might, night.

O is not ſounded in people.

I is not ſounded in fruit, adieu, juice.

P is not ſounded in tempt.

Ph is ſounded like F when not to be divided as Sheep-herd.

Ti is ſounded like Si after a vowel, as patience, Nation, except when ſ goes before ti, as queſtion, beſtial.

S is not ſounded in Iſland.

U is not ſounded in tongue, guile, gueſt, buy, con-duit.

U always follows q, as queſtion.

Æ œ ſound like e in all words.

Ll, mm, tt, and cc, in the middle of words, divide them as ac-cord, wil-ling, at-tend, *&c.*

Of

Of words that are alike in ſound, yet unlike in their ſignification.

A

Aſſent, or agree,
Aſcent of a hill.
Aunt, Father's Siſter,
Ant, or Piſmire.
Acts, or Laws,
Ax, cutteth.
Allay, aſſuage,
Alley, in a Garden.

B

Ball, to play with,
Bawl, to cry.
Bruite, fame,
Brute, beaſt.
Bolt, the Door,
Boult, Meal.

C

Cannons, Guns,
Canons, Rules.
Caviller, brawler,
Caulier, horſeman.
Cenſure, judging,
Cenſer, for Sacrifice.
Cote, for Sheep,
Coat, to wear.
Clauſe, or ſentence,
Claws, of a Lion.
Coſen, or cheat,
Couſin, kinſman.

D

Deer, or Buck,
Dear, coſtly.
Due, or debt,
Dew, on the graſs.
Diſeaſe, ſickneſs,
Diſſeiſe, put out.
Doe, a beaſt,
Dough, for bread.

E

Endued, with Virtue,
Endows, with portion.
Errand, ſent out,
Arrant, knave.

F

Flie, from enemies,
Flie as a bird.
Felloes, of a wheel,
Fellows, companions.
Flower, of wheat,
Floor, of a barn.

Fare, good chear.
Fair, or Market.

G

Gall, on the Liver,
Gaull, on horſe-backs.

H

Haven, for ſhips,
Heaven, for godly.
Hale, out of Door,
Hail, and Snow.
Heir, of an Eſtate,
Air, of wind,
Hare, ſwift beaſt,
Hair, of the head.
Hoſt, of lodgers,
Hoſt, or Army.
Hugh, a mans name,
Hue, or colour,
Hue and cry after one.

I

Inn, to lodge in,
In, to a place

L

Lettice, the herb,
Lattiſe, window.
Looſe, untie,
Loſe, out of pocket.

M

Manure, the land,
Manor, or farm.
Marſhal, of an Army,
Martial, warlike.
Merry, glad,
Marry, or marriage,
Mary, a maid.
Meet, right,
Mete, meaſure.
Meſſage, ſent out,
Meſuage, a houſe.
Medlar, a fruit,
Medler, a buſie body.

N

Neigh, as a horſe;
Nay, denying.

O

Oh, expreſſion of grief,
Owe, to be in debt.
Hour, a time,
Our, goods.
Oar, of a boat,
Ore, of Silver.

P

Pale, in the face,
Pail, for milk.
Pair, of Gloves,
Pare, an Apple.
Power, of God,
Pour, out drink,
Poor, needy.
Pray, to God,
Prey, of a thief.
Prophet, of truth,

Profit,

Profit, gain.

Q

Quarrel, fall out,
Quarril, of Glaſs.

R

Reign, of a King,
Rain, or Snow,
Rein, of a Bridle.
Reaſon, for truth,
Raiſin, a fruit.
Roe, a beaſt,
Row, of Trees.
Rite, Ceremony,
Right, not wrong.

S

Slight, naughty,
Sleight, cunning.
Seize, to lay hold,
Ceaſe, to be quiet.
Seller, doth ſell,
Celler, for bear.
Sore, with pain,
Soar, on high.
Sole, of the foot,
Soul, of man.
Stair, to go up by,
Stare, with the eyes.
Succour, relief,
Sucker, ſucketh.
Some, a few,
Sum, of Money.
Sound, a Bell,
Swound, to faint.
Son, of a father,
Sun, in the ſky.

T

Tail, of a bird,
Tale, or ſtory.
Tares, in wheat,
Tear, to pieces,
Tears, in the Eyes.
Thyme, the Heard,
Time, of the day,

V

Vain, idle,
Vein, bleedeth.

W

Write, with a pen,
Wright, for Carts.

Great Letters ſhould begin words in theſe ſix ſeveral caſes.

Firſt, in the beginning of any matter.

Secondly, after a full ſtop in writing.

Thirdly, in the beginning of a verſe.

Fourthly, in proper names of men, and Women.

Fifthly, in names of Art, or Offices, or any word of note in a Sentence.

Sixthly, in the perſonal pronoun (I.)

One, Two, Three, Four, Five, Six,
1 2 3 4 5 6
Seven, Eight, Nine, Cipher.
7 8 9 0

How to number Figures, by theſe little Tables.

tens	ones	
6	4	is ſixty four,

tens	ones	
1	6	is ſixteen.

hundreds	tens	ones	
1	0	0	is one hundred.

thouſands	hundreds	tens	ones	
3	7	6	4	Example.

The

The figure next to the Right hand is always in the place of ones, as in the Table is 4 ones, that's four.

The next is the place of tens, that is 6 tens or ſixty.

The third place is hundreds, in this Table it is 7 hundred.

The fourth place is thouſands, that is, 3 thouſand 7 hundred ſixty and 4.

3 7 6 4.

Or read nine figures thus,

Millions, Thouſands, Ones

243 532 433

243-532-433 That is 2 hundred 43 millions, 5 hundred 32 thouſand, 4 hundred 33. Read by threes all ſorts of Figures.

How to read a number of Figures.

Read 276-547-698-432-679. ſay 276 thouſand thouſand thouſand thouſand, then to the next three figures, ſaying, 547 thouſand thouſand thouſand, ſo to the next, ſaying, 698 thou-

ſand thouſand, or millions, 432 thouſand 679.

Another way.

1	7	unites,
2	6	tens,
3	5	hundreds,
4	4	thouſands,
5	3	ten thouſands,
6	2	C thouſands,
7	5	millions,
8	6	ten millions,
9	8	C millions,
10	5	thouſand millions,
11	6	ten thouſand millions,
12	4	C thouſand millions,
13	3	millions of millions,
14	7	ten millions of millions,
15	6	C millions of millions,

Read them by threes, as 673 millions of millions, 465 thouſand millions, 864 millions, *&c.*

The

The seven Numeral Letters.

I is one	1
V five	5
X ten	10
L fifty	50
C a hundred	100
D five hundred	500
M a thousand	1000

IV four	4
IX nine	9
XIX nineteen	19
XIV fourteen	14
XXIX twenty	29
XL forty	40
XLIV forty four	44
XLIX forty nine	49
LIX fifty nine	59
LXIX sixty nine	69
XC ninety	90

M.DC.LXXXI is 1681.

The Date of the year begins on the 25th day of *March*, so called.

XCIX	99
CIX	109
CXIX	119
CXL	140
CLXX	170
CXC	190

In one mile in length	
is Furlongs	8
Poles	320
Paces	1056
Ells	1408
Yards	1760
Feet	5280
Inches	63360

In a square mile is	
Acres	640
In one Acre is half	
Acres	2
Roods	4
Square poles	160
Square yards	4804
Square feet	43560

How to measure Board or Glass.

Measure the breadth and length in inches, and multiply them together, and that Product divide by 144, and the Quotient shews the number of feet.

How to measure square timber.

Multiply the breadth in inches by the thickness, and that product by the length in inches, the which divide by 1728. and the Quotient shews how many solid foot is in the piece of Timber.

How to measure round Timber.

Multiply the half of the thickness by half the compass in inches, and that product by the length, the which divide by 1728, and the Quotient shews the number of feet in the stick of Timber.

How

How to gage Veſſels.

If it be a ſquare Veſſel, find the product of inches by ſquare Timber meaſure, and the product divide by 288, and the Quotient ſhews the number of Gallons, the which divided by 36 ſhews how many Barrels is in the Veſſel: Or if it be a round Veſſel, that bellies in the middle, meaſure the breadth at Bung, and at the Head, and add them together, and half thereof multiply into half the length of the veſſel, and the product divide by 288 for Ale or Bear, 231 for Wine, or 272 for Salt or Corn, the product ſhews half the number of Gallons in the ſaid Veſſel.

How to meaſure a Brick Wall by the Rod or Pole of 16½ feet.

Multiply the breadth in feet by the length, and the product divide by 272, the

the Quotient ſhews the number of Rods is in the Wall; and for the benefit of thoſe that cannot meaſure by Arithmetick, I have compoſed a Table which may conveniently be ſet upon a two foot Rule.

To meaſure Brick-Walls or Land by the Rod or Square of 16½ Foot to the Pole.

H.	Length:		
Fo.	Fo.	In.	
1	272	0	The uſe of this Table.
2	136	0	
3	90	8	
4	68	0	Example.
5	54	5	
6	45	4	If a Wall be 13
7	38	10	foot high, find 13
8	34	0	foot in the firſt Co-
9	30	3	lumn, and againſt
10	27	2	it is 20 Foot 11
11	24	8	Inches, ſheweth
12	22	8	that 20 Foot and

H.

H.	Length.	
Fo.	Fo.	In.
13	20	11
14	19	5
15	18	2
16	17	0
17	16	0
18	15	1
19	14	3
20	13	7
21	12	11
22	12	4
23	11	10
24	11	4
25	10	2
26	10	5
27	10	1
28	9	9
29	9	4
30	9	1

11 Inches in the length, makes a ſquare Rod or Pole.

The firſt Column is the height in Feet.

The ſecond and third are the length in Feet and Inches.

To

To reduce Wall-Meaſure into Standard-Meaſure, which is a Rod of 16½ Foot ſquare upon the ſuperficies, and 14 Inches or a Brick and a half thick;

Do thus:

Firſt meaſure how many Rods you have upon the ſide of the Wall (as before) and take that number, and multiply it by the number of the half Bricks that the Wall is in thickneſs, and that product divide always by 3, and the Quotient will ſhew how many Rods of Standard-Meaſure is in the Wall.

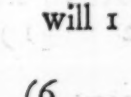
If one Yard, Pound, Buſhel, Load or Quart coſt me ſo many pence, what will any number of Yards, Pounds, *&c.* coſt me?

Always multiply the number of Yards, *&c.* that you would buy, by the number of pence that one Yard, *&c.* will coſt, and the product will ſhew the

the number of pence that the whole will coſt, the which divide by 12 to bring it into ſhillings, and the ſhillings by 20 to ſee the pounds in the Quotient.

Proof.

If 112 pound coſt 400 (d), what will 1 (l) coſt.



That is 3*d* and four ſeven parts of a penny.

l	20 s	12 d	4 q
30	17	3	2

That is 30 pounds, 17 ſhillings, 3 pence, 2 farthings; and the figures above

bove ſhew that four farthings make a penny, 12 pennies make a ſhilling, and 20 ſhillings is a pound.

By the ſame Rule read the figures that follow.

Averdupoiſe Weight.
And 112 *l.* is a hundred weight.

	20	4	28	16
Tuns	C.	Quarters	l.	Ounces
63	17	2	19	12

Troy Weight.

	12	20	24
l.	Ounces	Pennyweights	Grains
7	6	12	17

Dry Meaſure.

	10	8	4
Laſts	Quarters	Buſhels	Pecks
7	6	7	2

Liquid

Liquid Meaſure.

	2	18	4
Barrels	Kilderkins	Gallons	Quarts
6	1	12	2

Of Time.

	13	4	7	24	60
Years	Months	Weeks	Days	Hours	Min.
6	7	2	3	16	29

Meaſures in Length.

	3	8	11	20	3
Leagues	miles	furlongs	ſcores	yards	feet
6	2	4	6	17	2

Phyſical Weights.

	12	8	3	20
l.	Ounces	Drams	Scruples	Grains
9	8	3	1	12

The

The figures above each Sum are alſo help-, to caſt up Sums both in Addition and Subſtraction.

For in Addition they ſhew what you are to dote at, or carry to the next row; as every 20 Grains muſt be carried to the place of Scruples (as one) and the odd ſet down.

And in ſubſtraction they ſhew what you are to borrow, if need be; ſo that after you have learned to the Rule of Diviſion, you may underſtand all the Queſtions in this Book.

How to meaſure Land, or any other thing, that lieth flat, as the figures following.

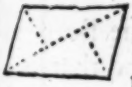
A true Square multiply one ſide into itſelf.

Multiply the length by the breadth.

Add

Add the length of each end together, and half of which multiply by the length.

Multiply the doted Line into one ſide.



Add the two ſhort doted lines together, and multiply it by half the longeſt.

Multiply half the doted line by any ſide, if a Triangle.

Multiply half the doted line by the longeſt ſide.

Multiply the doted line by one third of the Compaſs.

If any of theſe be for meaſuring of Land (or any Cloſe may be meaſured into

into Triangles) and is measured by the Pole of 16½ Feet, divide the product by 160, and the Quotient shews the number of Acres.

To know how much Hay a Barn will hold by the Load.

Multiply the height to the Beam into the breadth in yards, and that product, by the Length, the whole divide by 20, and the Quotient sheweth the Loads of Corn or Hay the Barn will hold to the Beam.

And for the Roof, multiply half the depth into the breadth at Beam, and that product by the length, and work as before, and add it to the other.

How to find how many square Inches is on the outside of any Globe, or other round thing.

Multiply the thickness or Diameter by the Compass or Circumference, and the

the product ſheweth the number of Inches.

How to find how many ſolid Inches is in any Globe, or Bullet.

Suppoſe the thickneſs or diameter be 21, multiply 21 by 21, and that product by 21, the which multiply by 11 and the product will be 101871, which being divided by 21 gives 4851 the ſolid Inches in the Globe.

A Globe of 10 Inches diameter, what is the circumference?

10
22
20
20
220

7 (3
22 0 (31 $\frac{3}{7}$ Inches compaſs.
77

A Globe of 31 $\frac{3}{7}$ Inches the Circumference, what is the diameter?

$31\frac{3}{7}$ Inches

220

zzo (10 Inches
zzz (proof.
z

If a Globe or Bullet be 5 Inches diameter, weigh 16 l. how much ſhall one weigh that is 4 Inches diameter.

5	4		
5	4		
25	16	(2	l.
5	4	26(4	24
125	64	xoz4	8 --- weight.
diviſor	16	xz6	125
	284		
	64		
	1024		
	dividend.		

How to meaſure Tiling by the ſquare of 10 Foot.

Multiply the length by the breadth in

n Feet of one ſide of the Roof, and hat product divide by 100, and the Quotient ſhews how many ſquares of 0 Foot is in one ſide, the which louble.

Price of Work.

Tiling at 3s. the ſquare.

Brick work 25s. the Rod of 16½ feet.

Paving at 2d. or 3d. the yard of 9 Feet.

Rendring 2d the yard 9 Foot.

12 Foot ſquare, take 1000 of Tiles.

20 Cubical yards to hold a Load of Hay.

22 Buſhels, almoſt, will lie in a ſquare ard.

150 or 160 Bricks will lay a yard t one Brick and an half thick, in a Wall.

A Workman will lay 1000 in a lay.

4600 or 5000 Brick will make a Rod.

The

The value of a ſingle Fraction.

$\frac{1}{2}$ is the half of any thing.
$\frac{2}{3}$ is two third parts.
$\frac{1}{4}$ is one quarter.
$\frac{3}{4}$ is three quarters.

$\frac{1}{2}$ { 1 is Numerator. 2 is Denominator.

How to multiply a whole number, and a Fraction by a whole number and a Fraction, ſo that if you meaſure any thing, and the length and breadth are Poles, or Feet, with part of a Pole or Foot.

Example.

To multiply $120\frac{1}{4}$ by $58\frac{1}{2}$.

Do thus:

Firſt multiply the whole numbers together, as 120 by 48, and to the Product add one quarter of 48, and the half of 120.

Multiply $\frac{1}{4}$ by $\frac{1}{2}$ is $\frac{1}{8}$.

Thus 1 time 1 is one, 2 times 4 is 8.

120

120 $\frac{1}{4}$
48 $\frac{1}{2}$
960
480
12
60
Product 5832 $\frac{1}{8}$ Answer.

To Reduce a Fraction into its known parts.

As $\frac{5}{6}$ of a shilling, or 12 pence.
Multiply the Numerator 5 into the parts of a shilling, that is 12 pence, and divide that product by the Numerator 6.

Example.

d
12
5
60

60 (10 pence the
66 (Answer.

How many square Quarters of a foot is in a solid foot of Timber?

The ſquare of a $\frac{1}{4}$ of a Foot is three Inches multiplied in its ſelf.

$$\begin{array}{r} 3 \\ \hline 9 \\ 3 \\ \hline 27 \end{array}$$

Divide 1728 by the Inches in a ſquare Foot by 27, and the Quotient is the Anſwer.

Example.

$$\begin{array}{l} 12 \\ 50 \\ 1728 \\ 277 \\ 2 \end{array} \Big(\; 64 \text{ quarters.}$$

And in an Inch alſo is 64 ſquare quarterns of an Inch.

A Tab

A Table to reduce Links into Roods and Poles.

Links.	R.	P.
100000	4	0
90000	3	24
80000	3	8
70000	2	32
60000	2	16
50000	2	0
40000	1	24
30000	1	8
20000	0	32
10000	0	16
9375	0	15
8750	0	14
8125	0	13
7500	0	12
6875	0	11
6250	0	10
5625	0	9
5000	0	8
4375	0	7

The uſe of this Table.

If you have a number of Links, cut off from the Acres in your firſt Product, bring them to the firſt Column, and againſt them are the Roods and Poles.

Links	R.	P.
3750	0	6
3125	0	5
2500	0	4
1875	0	3
1250	0	2
624	0	1

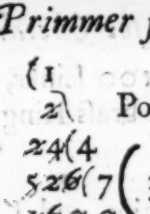
Or take the neareſt number and ſubſtract.

Ten hundred thouſand, or a thouſand thouſand is a Million.

To know when it is the middle of the day by the Sun.

At twelve a clock cut a notch in a Window, by the ſhadow of a ſtanſion or Door poſt.

To reduce 5267 Poles into Acres, Roods, and Poles.



	a	r	p
That is	32	3	27

How to meaſure any parcel of Land ſmall or great, by a Chain and the Rule of Multiplication, which may be very uſeful for the new planter in *America*, the way being in a pocket Book.

Suppoſe the length of a piece of Land be 9 Chains and 50 Links, the Breadth 6 Chains, 25 Links.

Note that the Chain is called *Gunter*'s Chain, being 4 Poles in length,

Links	R.	P.
3750	0	6
3125	0	5
2500	0	4
1875	0	3
1250	0	2
624	0	1

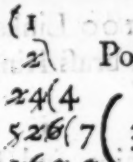
Or take the nearest number and substract.

Ten hundred thousand, or a thousand thousand is a Million.

To know when it is the middle of the day by the Sun.

At twelve a clock cut a notch in a Window, by the shadow of a stanſion or Door post.

To reduce 5267 Poles into Acres, Roods, and Poles.



	a	r	p
That is	32	3	27

How to meaſure any parcel of Land ſmall or great, by a Chain and the Rule of Multiplication, which may be very uſeful for the new planter in *America*, the way being in a pocket Book.

Suppoſe the length of a piece of Land be 9 Chains and 50 Links, the Breadth 6 Chains, 25 Links.

Note that the Chain is called *Gunter*'s Chain, being 4 Poles in length,

and is divided into 100 Links, and at every ten Links is a braſs Ring, price five or ſix ſhillings.

Multiply the Chains and Links as whole numbers, and from the product always cut off 5 figures next the Right hand, and thoſe to the left hand are Acres.

	C.	L.
Length.	9	50
Breadth.	6	25
	4750	
	1900	
	5700	
Five Acres.	5 | 93750	
	4	
Three Roods.	3 | 75000	
	40	
Thirty Pole.	30 | 00000	

That

	a.	r.	p.	
That is	5	3	30	00000

100000 parts of a Pole.

Secondly, The remaining Figures that is cut off from the 5 Acres, muſt be multiplied by 4, becauſe ſo many Rood is in an Acre, and 5 figures cut off alſo from that Product, and the other are Roods.

Laſtly, Multiply the five figures, ſo cut off from the Roods by 40, becauſe there is 40 Pole in a Rood, and then cut off five figures from the laſt product, and the Left hand figures are Poles, as in the Example appeareth.

Note, that if in your Lengths or Breadths the Links are under 10, add a Cipher to the Left hand.

How to reduce any number of Chains and Links into feet.

C.	L.	C.	L.
5	32	9	05
	66		66
3192		5430	
3192		5430	
351	12	597	30

That is 351 Feet, 12 parts; 597 Feet, 30 parts.

Always cut off 2 figures from the product, towards the Right hand, and they are parts of 100, and them on the Left are feet.

That is $351\frac{12}{100}$ $597\frac{30}{100}$

Note that if the number of Links be under 10, place a Cipher to the Left hand as before.

To know how far it is to a Steeple or Tree, that you cannot measure to, by reason of water or wood, *&c.*

Choose

Chooſe two places to ſtand in to ſee the ſame, as ſuppoſe 20 yards diſtant, for which diſtance draw a Line on Paper, and divide it into 20 parts, then lay the edge of a Quadrant at one ſtanding, the Quadrant lying flat, to point to the other ſtanding, and mark how many degrees the ſight of the Tree may cut, to make an Angle, which mark at the end of the Line on the Paper, do ſo at the other ſtanding and bring it to the Paper: Laſtly, draw both the Lines at length till they touch each other, and that will ſhew the diſtance in yards to be meaſures by your firſt Line.

Note, that if the Tree be far diſtant, let your ſtandings be the farther off each other.

And for want of a Quadrant the ſquare corner of a Board may ſerve, if it be exact ſquare at one corner.

If you are upon the Land, you may take the diſtance of a Ship at Sea, by two ſtandings as before: But if you are

upon a Ship Maſt at Sea, or upon a high Tower near the Sea, then ſpie through the ſights the Ship, obſerving how many Degrees and Minutes makes the Angle, which note upon Paper, and let down into the Sea a Line and Plummet the which Line meaſure into yards, and lay it down alſo on Paper, by the Line of equal parts.

Note that the Angle at the water is a perfect ſquare (as one ſhould always be.)

Then draw your Lines to a point as before, ſo that by this Rule the ingenious may find the diſtance of ſeveral Towns and Caſtles one from another, and alſo their heights and breadths, though you cannot come at them by reaſon of Water or an Enemy, *&c.*

Note, that if the Plummet cut one one quarter of your Quadrant on the right ſide, in taking of ſight, then twice the diſtance from your ſtanding to the bottom of the Tree is the height.

Or if it cut ſo much of the Left ſide then half the diſtance is the height. Remember

member, that the ſight to the top of the Tree, muſt be as a ſtreight Line to the Ground; it may reach 6, 7, or 8 foot backward, if you ſtand upright to take the ſight.

How to make black Ink.

Take Rain water two Quarts, Galls bruiſed ſix ounces, let them ſtand one week in the Sun, then put in Gum Arabick and Coperas of each four ounces, heat it over the fire, and ſtir it with a ſtick often.

This

This Table is called multiplication Table, which all have learned by heart, that are skill'd in Arithmetick.

1	1	2	3	4	5	6	7	8	9
	2	4	6	8	10	12	14	16	18
		3	9	12	15	18	21	24	27
			4	16	20	24	28	32	36
				5	25	30	35	40	45
					6	36	42	48	54
						7	49	56	63
							8	64	72
								9	81

How to read this Table.

Begin at the figure 2 in the second Line, and 2 in the first, and say 2 times 2 is four, 2 times 3 is 6, *&c.* Then begin at 3 in the third Line, saying 3 times 3 is 9, and 3 times 4 is 12, 3 times 5 is 15, and so to the end.

Multiply

Multiply 20 by 5

```
  5
 20
---
100
```

Thus the Cipher in the 20 ſet down under the Line, then 2 times 5 is 10, ſet it down, ſo 5 times 20 is 100.

Multiply 69 by 87, ſet it thus.

```
  69
  87
-----
 483
552
-----
6003 An.
-----
```

Work thus:

Say 7 times 9 is 63, ſet down 3 and carry in mind 6, then 7 times 6 is 42 and 6 I bear in mind is 48, ſet down

8 and bear in mind 4, which 4 ſet down, having no further to carry it.

Then ſay 8 times 9 is 72, ſet down 2 under 8, and carry 7, and work as the other Line.

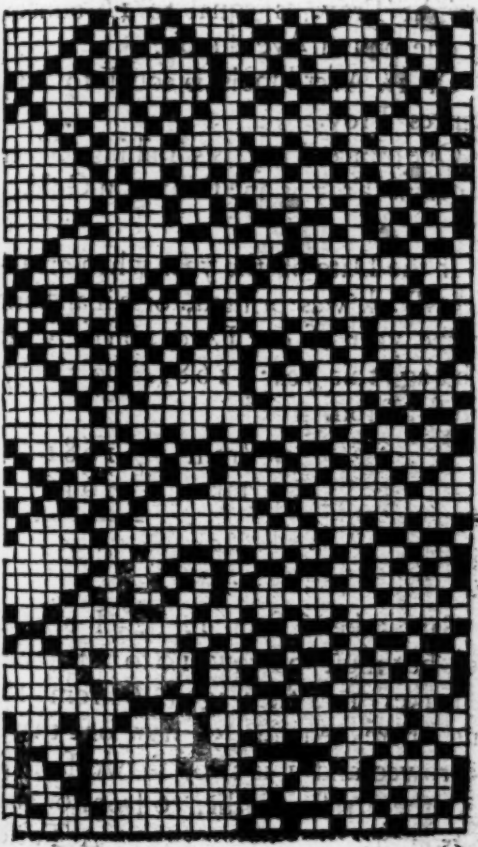
Laſtly, add up the two Lines, ſaying 3, ſet it down, then 2 and 8 is 10, ſet down a Cipher and carry 1, then 1 that I carried and 5 is 6 and 4 is 10, ſet down a Cipher, and carry 1, ſaying 1 and 5 is 6.

Multiplicand	23
	100
Product	2300

23 times 100 is 2300

A Pattern

A Pattern to mark Linnen by.



One

One pound, 2 ounces, 12 penny weight Troy, is equal to 16 ounces, or one pound Averdupois.

Or 1*l.* Averdupois, is equal to 14 ounces Troy.

One ounce Troy is 5 ſhillings Silver 8 grains Troy is one ſhilling in Gold.

If the Date of the year when an antient Book was printed, or a man born in the year of our Lord 1616, what is his age this year, 1681. Do this by Subſtraction.

from	1681
take	1616
reſts	0065

Say, take 6 from 1, that I cannot do, but muſt borrow 10 to put to the 1 makes 11, then again 6 from 11 and there remains 5, now one that I borrowed and 1 is two, ſo two from 8 and there reſts 6, then 6 from 6, and 1 from 1.

A Table

A Table ſhewing the Length of the longeſt artificial day in any place of the World, having the height of the Pole.

Poles height.	Day H.	M.	P.h.	H.	M.
0	12	0	43	15	12
6	12	20	44	15	18
12	12	42	45	15	26
16	12	58	46	15	34
20	13	12	47	15	42
24	13	30	48	15	52
27	13	42	49	16	0
30	13	56	50	16	10
32	14	06	51	26	20
34	14	16	52	16	30
35	14	22	53	16	42
36	14	28	54	16	54
37	14	34	55	17	8
38	14	38	56	17	22
39	14	44	57	17	36
40	14	52	58	17	52
41	14	58	59	18	10
42	15	04	60	18	30

P. h.

P. h.	Days.	H.	M.
61		18	54
62		19	20
63		19	50
64		20	24
65		21	10
66		22	18
½66		24	0
67		20	0
68	42	1	16
69	52	16	25
70	64	13	46
71	74	10	0
72	82	6	36
73	89	4	58
74	96	17	0
75	104	1	4
76	110	7	27
77	116	14	22
78	122	17	6
79	127	9	55
80	134	4	58
81	139	31	36
82	145	6	40
83	152	2	6

The use of this Table.

Suppose the height of the Pole at *London* be 52 Degrees, how many hours is the longest day? Look for 52 in the first Column, and against it

P.h.	D.	H.	M.	
84	156	3	3	
85	161	5	23	it is 16 hours
86	166	11	23	30 minutes,
87	171	21	47	the length of
88	176	5	29	the longeſt
89	181	21	58	day.
90	181	6	39	

Of the four Quarters of the Earth.

In *Europe*, is *Old England*, &c.
In *Aſia*, is *Jeruſalem*, &c.
In *Africa*, is *Egypt*, &c.
In *America*, is *New England*, &c.

Some remarkable times ſince *Adam*.

Year of the World.	
1	*Adam* created the 6th day.
130	*Seth* born.
395	*Methuſelah* lived 969 years.
930	*Adam*'s age 930 years.
1656	*Noah*'s Flood.

Abraham

P. h.	Days.	H.	M.
61		18	54
62		19	20
63		19	50
64		20	24
65		21	10
66		22	18
½66		24	0
67		20	0
68	42	1	16
69	52	16	25
70	64	13	46
71	74	0	0
72	82	6	36
73	89	4	58
74	96	17	0
75	104	1	4
76	110	7	27
77	116	14	22
78	122	17	6
79	127	9	55
80	134	4	58
81	139	31	36
82	145	6	40
83	152	2	6

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Abraham

Year of the World.	
1948	*Abraham* born.
2108	*Isaac* born.
2287	*Joseph* in *Egypt*.
2046	*Sodom* and *Gomorrah* destroyed.
2047	Circumcision instituted.
2843	*London* built.
2369	*Job*'s time.
2433	*Moses* and *Aaron* in *Egypt*.
2552	*Israelites* murmur for Water.
2591	*Joshuah* died.
2919	*David* born.
3012	*Solomon* 7 years and an half in building the Temple.
3029	*Rehoboam*, *Solomon*'s Son.
3278	*Hezekiah*'s good Reign.
3405	The Captivity.
3932	Virgin *Mary* born.

Year of Christ.	
1	*Christ* born.
30	*Christ* baptised.
33	His Resurrection.
60	*Paul* carried to *Rome*.

Jeru-

Year of Christ.	
68	*Jeruſalem* deſtroyed.
92	Firſt of the ten perſecutions.
304	The laſt of the ten.
665	Printing firſt in *England.*
1128	Mens hair like Womens.
1605	Powder Treaſon.
1607	Bible tranſlated.
1665	A great Plague at *London.*
1666	87 Pariſhes in *London* burnt.
1678	Popiſh Plot.
1681	A great Dearth.

A Regiſter of the ſufferings and Martyrdom of the Prophets and Apoſtles according to the Teſtimony of Scripture, and other Hiſtorical Records.

Iſaiah was ſawn aſunder with a wooden Saw.

Jeremiah was often perſecuted and impriſoned, yea, he was thrown into a deep Dungeon, where (it is ſaid) he

ſtood

ſtood in the mire to the head, and at length was ſtoned to death in *Egypt*.

Ezekiel was ſlain in *Babilon* by the Duke of the People.

Daniel was thrown among the hungry Lions, yet the Lord preſerved him.

The three Children were thrown into the fiery Furnace, but the Fire did them no harm.

Micah was thrown down, and his neck broken.

Amos was ſmitten with a Club on the Temples of the head, and ſo brained.

Zachariah was ſtoned to death.

John the Baptiſt was beheaded of *Herod* the Tetrarch.

Stephen was ſtoned to death.

James was beheaded by *Herod Agrippa*.

Peter was crucified at *Rome*, with his head downwards, under *Nero*.

Paul was likewiſe beheaded at *Rome* under *Nero*.

Andrew was crucified by *Ægeas* King of *Edeſſa*.

James

James Alphæus was thrown down from on high, and brained with a Club.

Thomas was slain at *Calamina* a City of *Judea*, he was run through with a Dart or Spear.

Philip was crucified at *Hierapolis* in *Asia*.

Bartholomew was slain in *Judea*, it is said, his Skin was pulled over his ears, and after all beheaded.

Matthew was run through with a Sword in *Æthiopia*.

Simon was crucified.

Jude was slain.

John was scourged and often persecuted, it is said, that *Domitian* the Emperor caused him to be thrown into a Tun of scalding Oil, yet took no harm.

Matthias was knockt on the head with an Ax, and afterwards beheaded.

Mark the Evangelist had a Rope tied about his neck, by which he was drawn through the Streets of *Alexandria*, until his flesh was rent in pieces, and in the end he was burned to ashes.

Barnabas

Barnabas had a Rope tied about his neck, by which he was pulled to the Stake and burned.

He that is born after the Fleſh perſecuteth him that is born after the Spirit, as it is at this day, and ſo it will be, until he, Chriſt Jeſus, reign in the hearts of people, (through their obedience to his Grace) in which Grace the Righteous know his Reign, and the Government is upon his Shoulders in their hearts, for he is worthy for ever and ever.

An exact way to meaſure round Timber by one that can multiply.

Co.	F.	Parts.	Co.	F	Parts.
10	0	055	17	0	159
11	0	066	18	0	179
12	0	077	19	0	200
13	0	093	20	0	221
14	0	108	21	0	243
15	0	124	22	0	267
16	0	141	23	0	292

Co.

Co.	F	Parts.	Co.	F	Parts.
24	0	318	48	1	273
25	0	343	49	1	327
26	0	374	50	1	381
27	0	403	51	1	437
28	0	433	52	1	496
29	0	465	53	1	552
30	0	497	54	1	612
31	0	531	55	1	671
32	0	566	56	1	732
33	0	602	57	1	795
34	0	639	58	1	860
35	0	677	59	1	923
36	0	176	60	1	988
37	0	756	61	2	056
38	0	798	63	2	124
39	0	840	63	2	193
40	0	884	64	2	264
41	0	929	65	2	335
42	0	974	66	2	406
43	1	021	67	2	480
44	1	070	68	2	555
45	1	119	69	2	631
46	1	169	70	2	707
47	1	220	71	2	785

Co.	F	Parts.	Co	F	Parts.
72	2	864	87	4	183
73	2	945	88	4	279
74	3	026	89	4	377
75	3	108	90	4	475
76	3	191	91	4	576
77	3	276	92	4	677
78	3	362	93	4	780
79	3	449	94	4	882
80	3	537	95	4	987
81	3	625	96	5	093
82	3	715	97	5	200
83	3	807	98	5	307
84	3	890	99	5	416
85	3	990	100	5	747
86	4	084			

This Table may be figured upon a Rule.

Now to measure a Tree that ſtanding, take the length of the Bo in Feet by a Pole, and in the midd girth it with a ſtring, and the numb of Inches in the Girth find in the fi Colu

Column of Co. or Compaſs, and the number againſt it multiply by the Feet of the length, and from the product cut off 3 figures to the right hand, and the other are feet.

Example.

Compaſs 66 Inches,	2,406
Length in Feet.	12
	4812
	2406
Feet	28872
	872
Feet 28	10000

Now by this Rule, a man with a Pole and a ſtring, and a ſhort Ladder, may in a little time value a Wood, that he may not ſell any one Tree too dear, and ſet it down in a Wood-Book as follows.

A Wood-Book for the ſale of Timber.

Firſt, Mark the Trees as you meaſure them with Stamps, as 1 2 3 4 5 6 7 8 9, *&c.* (made of Iron for the purpoſe) and enter them in a Book, with the year and day of the month, the owners name, and the Field or Wood where in they grow; this done, make a Column, one for the number of Trees, ſecondly for their lengths, in the third their ſquares or number of Feet, and the laſt how ſold, if you will.

Having thus, by aſſiſtance, got all the chief into your book, you may ſell them according to the marks, if you do but ſend the buyer to ſee them, which may prevent many words, as is now too much uſed in bargaining in theſe days.

A Friendly Advice.

If thou reads or hears any accuſatio

gainſt any people or perſon whatſoever, be not haſty to judge, until thou haſt read or heard the anſwer of the accuſed, and then be ſtill in thy mind, and let God's Witneſs in thy heart (which will not conſent to a Lye) be the judge in all things. Do ſo alſo before thou begins any new work or any promiſe; ſo ſhall God be thy Guide, &c.

Of the unlawfulneſs of the Art of judicial Aſtrology, or Aſtrological Predictions.

Being a few words taken out of a Book written by *J. R.* who once was a Practitioner of Aſtrology, and Student in the Magick Art.

Saith in Page 33.

Matth. 6. 26. 10. 29. *The very Hairs of your Heads are all numbred. So that a Sparrow cannot fall, nor a Hair of my Head periſh without the good will and pleaſure of my heavenly Father.*

Wherefore we may plainly ſee, that God, the living God, doth govern all the World by his only Wiſdom and Providence, ſo that we ſee here is no place for the ſecundarian Intelligences of the Aſtrologians, whereupon it is evidently to be ſeen, that their ſecundarian Intelligences are only pernitious and ſuperſtitious Fables, whereby the Aſtrologers are deluded by the Devil, in that they Idolize the Stars, and are deceived in their Planetary Angels, who they think are the good Angels of God: But the Aſtrologers, and all other that think thoſe ſeven Angels which the Aſtrologers call Planetary Angels, are good Angels, I ſay, if any man ſay, that the ſaid Angels are good, I ſay that all ſuch are deluded; for whoſoever ſaith that evil is good, the ſame is deluded; but Aſtrologers do call evil good, in that they do affirm the Planetary Angels to be good Angels, the which ſaid Angels are Devils, as I ſaid afore: For becauſe that no man can by Conjurations

cauſe

cauſe the good Angels to appear in a viſible Form at his will and pleaſure: But ſome man can cauſe the Planetary Angels to appear in a viſible form at his Will and pleaſure, by Conjuration; therefore the Planetary Angels are not good Angels.

Morover I ſay, that theſe ſeven Planetary Angels of the Aſtrologers are the chief Agents for Conjurors, ----- are ſeven Devils, which are alſo the Magicians chief Agents in all Magical operations.

In Page the 30. --- For Mr. *Lilly Critemini Avenazre* ſaith, that the names of the Planetary Angels are (*viz.*) 1 *Caſſiel*, 2 *Zachariel*, 3 *Samael*, 4 *Michael*, 5 *Anael*, 6 *Raphael*, 7 *Gabriel*.

Again in 31 Page. Theſe ſeven Angels are thus by the Aſtrologers appropriate unto the ſeven Planets (that is to ſay) unto *Saturn Caſſiel*, unto *Jupiter Zachariel*, unto *Mars Samael*, unto the *Sun Michael*, unto *Venus Anael*, unto *Mercury Raphael*, unto the *Moon Gabriel*.

Page 35. Now the Devil maketh out himſelf unto the Aſtrologers in a dark, hidden way, that the Aſtrologers cannot ſee him, although he work continually by him. Now then the way by which the Devil and the Aſtrologers do work together, is briefly thus, (*viz.*) That the Aſtrologers ſuperſtitious regarding of times, and their erecting of a Figure with their obſerving the Poſition of the Stars in the ſaid Figure, to this end, that ſo they might know the event of particular things; I ſay, that this regarding of time, and erecting of a Figure, with the obſerving of the Stars therein, to the end aforeſaid, I ſay it is nothing elſe but vain Ceremonies, whereby the Planetary Angels do come to underſtand and know what it is the Aſtrologer would foretel, or what the thing is, of which the Aſtrologer would predict and foretel the event thereof. So then the Aſtrologer's Figure being thus erected, he doth from thence conjecture what ſhall be

be the event of the thing, for which the Figure was erected. Now the Aſtrologer having thus delivered his Oracle, from thenceforth the Planetary Angels do all that they are able (God permitting them) to bring to paſs that which the Aſtrologer did foretel. Now why the Devil doth all this, it is to this end, that ſo he may uphold and maintain his Kingdom of Darkneſs.

And Page 7.

----- The practice of it is unlawful, as it is to be ſeen in *Deut.* 18. 12, 14. *Iſa.* 47. 13, 14. *Let now the Aſtrologers, the Star-gazers, the monthly Prognoſticators ſtand up and ſave thee from theſe things which ſhall come upon thee. Behold, they ſhall be as Stubble, the Fire ſhall burn them, they ſhall not deliver themſelves from the power of the Flame,* &c.

Again the practice and Practitioners thereof are condemned.

Thus ſaith the Lord, *Learn not the way of the Heaven, and be not diſmaid*

at the ſigns of Heaven; for the Heathen are diſmaid at them, Jer. 10. 2.

Aſtrology is a vain and fooliſh Art, becauſe, that the regarding of time, without which Aſtrology cannot be practiſed, is by, and in the Scripture condemned for an Abomination, as it doth appear in the 18 of *Deut.* and the 14. *ver.* which ſaith thus, *For theſe Nations which thou ſhalt poſſeſs, hearkned unto Obſervers of times, and unto Diviners: But as for thee, the Lord thy God hath not ſuffered thee ſo to do.* And as you may ſee in the 12 *verſe* in the ſame Chapter, theſe words, (*viz.*) *For all that do theſe things are an Abomination unto the Lord: and becauſe of theſe Abominations, the Lord thy God doth drive them out from before thee.* Wherefore my beloved Country-men, abandon theſe your Aſtrological follies, which if you do not do, I proclaim from the Lord God, that Deſtruction ſhall come upon you, which you ſhall not foreſee by all your Art of Aſtrology;

gy; and when it is upon you, then ſhall you behold your ſelves in miſery, but ſhall not be able to help your ſelves by all your Babiloniſh skill, *&c.*

And Page 34.

I could have here ſet forth unto thy view the Magicians Figures, Circles, and how theſe 7 Planetary Angels are to be called upon, and the whole Body of Magick. And that the Planetary Angels will ſay unto the Magician, *Pete quid vis*, &c. And reſolve doubts: I could declare much of this Art, but ſhall forbear; for I am appointed to deſtroy it.

And Page 3. *G Carleton* Biſhop of *Chicheſter*, ſaith, (*viz.*)

The firſt Invention of Aſtrology is by many learned men attributed to the Devil; with whom agree the ſayings of many antient Writers, as *Tertullian*, *Clement*, *Alexandrinus* and *Lactantius*, with others who ſhall be mentioned in their proper places, (but for brevity ſake, I ſhall only mention *Auguſtin*,) who ſaith,

It

It is a great madneſs and folly to go about to tell by the Stars, the manners, actions, and events of men, which, ſaith he, true Chriſtian Piety expelleth and condemneth. *Vid. St. Aug. Lib. de Doc. Chr. Aug. Lib. de nat. Dæmon.*

Now I ſhall conclude in the Author's own words, pag 36. Thus, Reader, I will here make an end, and if thou haſt any thing to ſay againſt me, becauſe I have denied Aſtrology to be a lawful Art, thou knoweſt where I have my abiding place:

J. R.

Of the Burrough of

Chippingwickham in the

County of *Buckingham.*

From

From Maryland *in* America, March 20. 1681.

THe dreadful Comet that appeared here, (without doubt) portends ſad News to all the Northern Hemiſphere, that appeared here in *November* and *December* laſt, *&c.* and I ſhall be glad to hear what our *Engliſh* Aſtrologers ſay of it; as matters are repreſented to us here from *England*, old ſores ſeem now to bleed afreſh, *&c.* I have no mind to ſee with my own Eyes, whether there be any difference between 41 and 81, *&c.* This I took out of the Loyal Proteſtant Intelligence (ſo called) of *July* 16. 1681. That would make as if the Nonconformiſt Proteſtants were now of the ſame Spirit, that was in 41, by the deceit of Aſtrology, when the Comet is only a warning to all People upon Earth, that are workers of Iniquity, ſpeedily

to

to depart from it, else the Rod of God's Judgment will come upon them. And a Plough-man can give as true a Judgment of the Effects of a Comet, as an Astrologer; yet Princes and People may be deceived by Astrological Judgment, and too many are. But as for Astronomy, or the knowledge of the Stars motions, it may be no Snare to a Christian, if God is in all his thoughts. *Psal.* 10. 4. 2 *Cor.* 10. 5.

A perpetual Table of the Suns Rising and Setting.

		Sun rise.		Sun set.	
		H	M	H	M
January.	1	8	2	3	58
	6	7	55	4	5
	11	7	49	4	11
	16	7	41	4	18
	21	7	34	4	26
	26	7	26	4	34

February.

		Sun rise.		Sun set.	
		H	M	H	M
February.	1	7	17	4	43
	6	7	10	4	50
	11	6	59	5	1
	16	6	53	5	7
	21	6	42	5	18
	26	6	30	5	30
March.	1	6	23	5	37
	6	6	12	5	48
	11	6	0	6	0
	16	5	52	6	8
	21	5	42	6	18
	26	5	34	6	26
April.	1	5	20	6	40
	6	5	10	6	50
	11	4	58	7	2
	16	4	50	7	10
	21	4	40	7	20
	26	4	31	7	29

		Sun riſe.		Sun ſet.	
		H	M	H	M
May.	1	4	22	7	38
	6	4	15	7	45
	11	3	9	7	51
	16	3	2	7	58
	21	3	55	8	5
	26	3	52	8	8
June.	1	3	50	8	10
	6	3	48	8	12
	11	3	47	8	13
	16	3	48	8	12
	21	3	50	8	10
	26	3	52	8	8
July.	1	3	57	8	3
	6	4	2	7	58
	11	4	9	7	51
	16	4	15	7	45
	21	4	21	7	39
	26	4	30	7	30

		Sun rise.		Sun set.	
		H	M	H	M
August.	1	4	38	7	21
	6	4	48	7	12
	11	4	58	7	2
	16	5	6	6	54
	21	5	16	6	44
	26	5	26	6	34
Septemb.	1	5	37	6	23
	6	5	47	6	13
	11	5	56	6	4
	16	6	6	5	54
	21	6	16	5	44
	26	6	26	5	34
October.	1	6	36	5	24
	6	6	46	5	14
	11	6	56	5	12
	16	7	6	4	54
	21	7	15	4	45
	26	7	24	4	36

November.

		Sun ſet.		Sun riſe.	
		H	M	H	M
Novemb.	1	7	34	4	26
	6	7	42	4	18
	11	7	49	4	11
	16	7	56	4	4
	21	8	1	3	59
	26	8	6	3	54
Decemb.	1	8	10	3	50
	6	8	13	3	47
	11	8	13	3	47
	16	8	13	3	47
	21	8	8	3	52
	26	8	4	3	56

Sun riſeth 52 Minutes paſt 3 on the 26 day of *June*, &c.

A Table

A Table of Intereſt upon Intereſt at 6 *l.* the hundred.

1	10600000
2	11236000
3	11910160
4	12624769
5	13382255
6	14185191
7	15236302
8	15938480
9	16894789
10	17098476
11	18982985
12	20121964
13	21329282
14	22609039
15	23965581
16	25403516
17	26927727
18	28543391
19	30255995
20	32071354
21	33995636

The Uſe of this Table.

If 423 *l.* be continued at Intereſt 6 years, after the rate of 6 *l.* per 100 *l.* for a year Intereſt upon Intereſt, the Queſtion is, what Principal and Intereſt is to be received at the expiration of the ſaid tearm?

Multiply 423 by the number againſt 6 years, and from the product cut off ſeven Figures.

Example.

22	36035374
23	38197496
24	40489346
25	42918707
26	45193829
27	48223459
28	51116866
29	54183876
30	57434909
31	60881004

Example.

14185191
423

42555573
28370382
56740764

600 | 0335793
l. | 240 d

1 | 3431720
6 | 71586

d. 8 | 0590320
4 q.

q. 3 | 261280

The Principal and Intereſt comes to } l. 600 s. 0 d. 8 q. 3

A Table of Annuity, or forbearance of Money.

1	10600000
2	5454369
3	3742098
4	2885915
5	2373964
6	2033626

What Annuity ſhall a man buy for 1200 *l.* ready Money for 27 years, after 6 *l. per Annum*, Intereſt upon.

7	1791350	on Interest for his
8	1610359	Money.
9	1470222	Multiply the
10	1358680	number against 27,
11	1267929	and from the Pro-
12	1192770	duct cut off seven fi-
13	1129601	gures to the Right
14	1075849	hand, and the other
15	1029628	are pounds
16	989521	
17	954458	Example.
18	923565	
19	896209	7513972
20	871846	1200
21	850045	1513394400
22	830456	756972
23	812785	L.90 8 1366400.
24	796790	240
25	782267	14656000
26	769043	732800
27	756972	d. 8 936000
28	745925	
29	735796	The enclosed 8 in
30	726489	the first Product, is
31	717920	8 prims, that is 16s.

Here

Here I find, that 1200 *l.* will purchaſe an Annuity of 90*l.* 16 *s.* 8 *d.* for 27 years. do ſo with others.

Again.

A Merchant being indebted 1600*l.* preſent pay, the Creditor is contented to receive the ſame at 10 equal payments, the debter allowing for the forbearance after the rate of 6 *l. per annum* Intereſt upon Intereſt; the queſtion is, what thoſe yearly payments ought to be?

Multiply the number againſt 10 in the laſt Table by 1600 the pounds, and work as before. Note that Product is multiplied by 240 the pence in one pound.

Example.

Example.

1358680
1600

815208000
1358680
---
pounds. 217|3|888000
240

355200000
1776000
---
d. 21|31200000

Answer.

Every payment ought to be 217 l. 7s. 9d. the inclosed 3 is 6 shillings.

A Table

A Table ſhewing how many years purchaſe a Leaſe or Annuity is worth preſently at Intereſt upon Intereſt, at 6 l. in the hundred. And ſhewing how to diſcount any Leaſe in being, and the true value of the Reverſion after any number of years.

Ye. Leaſe.	Years.	Months.	Parts.
1	0	11	8
2	1	9	9
3	2	8	11
4	3	5	9
5	4	2	5
6	4	11	0
7	5	7	9
8	6	2	5
9	6	9	6
10	7	4	3
11	7	10	7
12	8	4	6

The Uſe of this Table.

Suppoſe a Leaſe to continue 10 years, and you would know how many years purchaſe it is worth in ready Money.

Look in the Table for 10 years of a Leaſe to the *Left* hand, and againſt the ſame you have 7 years Rent, and

4 Months

Ye. Leaſe.	Years.	Months.	Parts.
13	8	10	36
14	9	3	36
15	9	8	5
16	10	11	38
17	10	5	38
18	10	9	9
19	11	1	3
20	11	5	7
21	11	9	3
22	12	0	5
23	12	3	6
24	12	6	6
25	12	9	4
26	13	0	0
27	13	2	5
28	13	4	9
29	13	7	1
30	13	9	2
31	13	11	1
32	14	11	0

4 Months rent, and 3 parts of a Months rent of the ſaid Leaſe (Let the rent be what it will) *viz.* 7 years is 70 l. and the 4 Months is 3 l. 6 s. 8 d. and $\frac{3}{10}$ of a month is about 30 s. ſo added together is about 73 l. 8 s. 8 d. ready Money of a Leaſe of 10 l. a year.

Again.

Suppoſe a Leaſe to be 30 years that you would buy, (let the Rent, as aforeſaid, be what it will.)

Look for 30 in the firſt Column, and againſt it is 13 years, 9 months, and $\frac{1}{10}$ of a month purchaſe, or the Rent preſent poſſeſſion.

But ſuppoſe there be a Leaſe of 5 years (more or leſs) before you commence look in the Table againſt 5 years, and you find 4 years, 2 months $\frac{5}{10}$ purchaſe, ſubſtract this out of the Sum againſt 30 *viz.* 13 9 2.

Example.

	y.	m.	p.
Years 30	13	9	2
Years 5	4	2	5
	9	6	7

And ſo much is the Reverſion after 5 years ---purchaſe worth the remainder of 30 years.

A perpetual

A perpetual Almanack.

K. C. II.
33 Year *March* 31 1681

Thurſday.	1	8	15	22	29
Friday.	2	9	16	23	30
Saturday.	3	10	17	24	31
Sunday.	4	11	18	25	
Monday.	5	12	19	26	
Tueſday.	6	13	20	27	
Wedneſday	7	14	21	28	

First, Draw it upon Paper, as before.

Secondly, Write the 12 Months in a long piece of Paper, every Month in the ſame compaſs as *March* is writ in, in the Almanack, and cut between each double Line to ſlip it through, that but one Month may be ſeen at a time.

Thirdly, Upon a long piece of Paper write the days of the week twice over at length to ſlip as the other.

Laſtly, Do ſo alſo for the year 1681, 1682, *&c.* and for the Kings Reign.

And at the bottom write the Explanation thus:

Explanation.

If the day of the Month begins on a *Thurſday*, the next *Thurſday* after is 8, the next is 15, the next 22, *&c.*

The *Friday* is the 2d day of the month, the next *Friday* is the ninth, *&c.*

Or you may place them according as the

the Months and days are in the Scripture, as the first Month (or *March* so called) second Month, *&c* and first day of the week, or *Sunday* so called.

Example.

How many miles nearer the Sun is *Pensilvania*, than *Old England*?

England about 50 d. } N. Latitude.
Pensilvania 40 d. }

Difference 10 Degrees

An. 10 times 60, is 600 miles difference.

Vincent Wings Opinion concerning the Sun, Moon, and some Stars called Planets.

First, That the Sun is as fixed and the Stars called by him.

Saturn	25	Miles, Eeach of them wheels in a Minute.
Venus	70	
The Earth	60	
Mars	48	
Jupiter	26	
Mercury	95	
The Moon	32	

Secondly, That the Sun giveth both Light and Heat to all the Planetary Bodies encircling him.

Thirdly, That the Moon retains the Earth for her Center, and the Earth would seem like a Star at *Saturn*.

Fourthly, That the Sun and the fixed Stars shine with their own proper Light.

Fifthly, That the Earth is carried about the Sun, and the Moon about the Earth.

Sixthly, The thickness of the Earth is 6872 miles, its Compass 21600 miles the out side is 148450906 square miles, and the whole Earth is 5101313057 85 Cubical, or square miles like a Die.

The

The Distance in miles from *London* to these great Towns, and which way they bear.

Bedford, N.	40
Bristol, W.	94
Bath, W.	88
Barwick, N.	250
Buckingham, N. W.	43
Bangor, N. W.	175
St. *Asaph*, N. W.	160
St. *Davids*, W.	208
Landaß, W.	
Hartford, N.	
Worcester, N. W.	
Shrewsbury, N. W.	
Warwick, N. W.	
Wells, W.	
Winchester, S. W.	
Caunton, S. W.	
Stafford, N. W.	
Rochester, S. E.	26
Oxford, N. W.	47
Norwich, N. E.	80

Newcaſtle, N.	200
Nottingham, N. W.	93
Northampton, N. W.	52
Lancaſter, N. W.	180
Lincoln, N.	100
Lichfield, N. W.	95
Leiceſter, N. W.	76
Launoeſter, W.	176
Kendal, N. W.	184
Peterborrow,	61
Ipſwich, N. E.	55
Huntington, N.	47
Hereford, N. W.	103
Gloceſter, N. W.	89
Ely, N.	51
Exeter, W.	138
Durham, N.	190
Darby, N. W.	96
Carlile, N. W.	217
Colcheſter, N. E.	42
Cambridge, N.	45
Coventry, N. W.	76
Cheſter, N. W.	144
Chicheſter, S. W.	49
Canterbury, S. E.	46

Oukham,

Oukham, N.	60
Dorcheſter, S. W.	102
Gilford, S. W.	25
Windſor, W.	19
York, N.	150

The Diſtance in Miles betwixt ſome Shire Towns.

	Miles.	
Oxford to	52	*Cambridge.*
Coventry	48	*Cambridge.*
Briſtol	48	*Oxford.*
York	108	*Barwick.*
Shrewsbury	113	*York.*
Oxford	118	*York.*
Nottingham	59	*York.*
Coventry	68	*Cheſter.*
Yarmouth	16	*Norwich.*
Lancaſter	52	*Cockermouth.*
Coventry	44	*Shrewsbury.*
Worceſter	72	*Carmarthen.*
Shrewsbury.	70	*Briſtol.*
Briſtol	60	*Exeter.*
Barſtable	32	*Exeter.*

York	95	*Northampton.*	
Bedford	25	*Peterborrow.*	
Buckingham	16	*Oxford.*	

A Table shewing the hour of the day by a plain walking Staff, divided into 10 equal parts.

Hour.	Be.noon.		12	11	10	9	8	7	6	5
Hour.	Af.noon.			1	2	3	4	5	9	7
Ju.	11	Ju.	5 b	6	7 b	9 c	13b	19a	30b	57a
	1		5 b	6	7 b	10	13c	19b	30	59
	21									
M.	2	Ju.	5 c	6 b	7 c	10a	14	20a	32	65a
	13		6 a	6 c	8 a	10c	14c	21b	35	78b
	11 23									
	30 2		7	7 b	9	11b	16	23	40	108
Ap.	20 13	A.	7 c	8 a	10	12c	17b	26b	49	196
	9 23		8 c	9 a	11	14	19b	30a	62a	
	30 2		10	10b	12a	15c	22a	36b	92a	
Mch.	20 13	S.	11a	13	14	18	26	46	182	
	10 23		13	13c	16	21	31a	62c		
	28 2		15	16	8 c	24c	39	97a		
F.	18 13	O.	17b	18b	22	29c	51	110		
	8 23		20b	21c	26	36	70c			
	29 2		24	25b	31	46	110			
Ja.	19 13	N.	28	29c	37	59	208			
	9 21		32	34b	44	76	829			
	30		36	39	51	97				
D.	21 1	D.	39	42b	56b	117				
	11 11		40	43c	59	829				

a stands for a part, b half, c three quarters.

The

The Uſe of this Table.

Cut marks in a Staff, for 10 parts, and when the Sun ſhines ſet it upright on the Ground, and meaſure the Shadow into parts, and find them in the Table, and the Figure above it at the top of the Table, tells you the hour of the day.

Deafneſs.

THe moſt common cauſe of Deafneſs in the Ears, comes of ſtopage of Wax and Duſt in the Ears, that hardeneth againſt the Drum; therefore pick them not, but have them well waſhed with a Syringe (with warm Beer and Water) at going to bed, which I have proved, by helping above one hundred people, I do believe. It's good to drop into the Ear a night or two before

fore they are cleanſed, a little Oil of bitter Almonds, or the Fat of a ſilver Eel, ſo called, if theſe do not cure, try no further.

Urine, The ſigns thereof.

1. Red Urine ſignifieth heat of the Blood.

2. White, rawneſs and indigeſtion in the Stomach.

3. Thick, like puddle, exceſſive labour or ſickneſs.

4. White or red gravel in the bottom threatens the Stone in the Reins.

5. Black or green, commonly death.

Scurvy, The ſigns thereof,

Is through a Melancholy humour, which makes the Gums ſwell and exulcerated, looſening alſo the ſinews and Teeth, the mouth ſtinketh, the Thighs and Legs are often full of blew ſpots like bruiſes, the colour pale, the feet

are.

are ſwollen as in a Dropſie, and a pain in the ſoles of them,, and ſo will the fingers ends ſometimes.

Dropſie, The ſigns thereof.

There are three ſorts through the coldneſs of the Liver.

1. The watery Dropſie, the Body is full of phlegmy blood, or oak Water between the skin and the Fleſh, and the Body doth ſuck it up as a Spunge ſucks up Water; an ill colour of the face.

2. Is wind and water, lying between the Guts and the Stomach, the Body waxes lean.

3. If more wind than water, it's a Timpany.

A good Diet Drink for all that are inclining to the Scurvey, or Dropſie, or others, to be taken in the Spring and Fall.

Take Fumitory, green or dried, red Dock

Dock Roots, water Creſſes, and common Scurvy graſs, of each one handful, Fennel Seed one Ounce, and half a peck of Pippins ſliced, boil all theſe half an hour in 10 Gallons of Water, ſtrain it, and add to the Water of Horſeradiſh one handful ſliced and bruiſed; Liquoriſh one ounce, Raſons in the Sun half a pound, then boil them half an hour in the ſaid water, and put in half a pound of Munks Rubarb ſliced, Sea Scurvy graſs half a Peck, Sena two ounces, and one pound of Sugar, and boil it a little, (the ſaid water being the wort of one peck and an half of Malt) work it with yeſt as other drink, and drink every morning about half a pint.

A Drink that hath cured wounds and Sores, when many other Medicines could not.

Take Bugloſs, Self heal, Yarrow, Sanicle, Ox Eye, the three ſorts of Plantane,

Plantane, red Briar Leaves, mix the juice with white wine, and take five ſpoonfuls three times a day, and only waſh the Sore with it, or get the vertue of the hearbs by boiling.

To provoke Urine.

Boil Twitch Graſs Roots in skim'd Milk, and drink the Milk in the morning.

For a ſtuffing Cold and Coughs.

Take Hyſop, Pennyroyal, Fennel, Parſley roots pithed, Elecompany, Liquoriſh, a Fig, ſome Raſons in the Sun, Rue, Roſemary, boil all theſe in Hony, take it often on the end of a Liquoriſh ſtick.

Convulſion and Mother-fits.

Take one quart of Spring water, and half a handful of Savin, and one handful

ful of purple coloured Hartseaſe, bruiſed, ſteep them in the water two hours, ſtrain it, and ſweeten it with Hony, take every morning half a pint for a man or Woman; and every night take as much as will lie on a ſhilling of this powder, that is, ſingle peony roots, and the beſt poudered Sugar.

Pain in the Side.

Anoint it well with Melilot Ointment or Salve, and lay on a Tobacco Leaf, and at night take one of *Matthew's* Pills, with the decoction of Field Thyme.

For a Cancer in a Womans Breaſt.

Take 4 ounces of Lapis Calaminaris, being red hot, quench it in one pint of White Wine; quench it ſo three times, then take two ounces of Lapis Tuty, and quench it twice in red Roſe water, beat them ſmall, and put them both

both in a glaſs to the Wine, when you uſe it, ſhake the bottle always, and wet double Cloaths therein twice or thrice in a day, and apply to the Breaſt.

Fundament ſore or pained.

Anoint it with Oil of Roſes,

Take no Purge or Aloes except Manna.

Keep the Body not bound, and eat much Bread and Butter.

If too looſe, eat Cinnamon and Sugar.

Strain not too much, and when it bleeds it will be quickly well, uſe not many things.

Stomach, How to cleanſe it from Choler without a Vomit, and the party have a looſeneſs by reaſon thereof.

Take Five ſpoonful of the Sirup of Rubarb, diſſolve it in a draught of new Whey, drink it, and two hours after dine with boiled meat, and drink

poſſet

poſſet Ale inſtead of Beer, in winter diſſolve the Sirup in poſſet Ale.

Terms provoked.

About the full moon, take a draught of White wine, wherein a ſmall handful of ſtinking Arach hath been boiled, and ſweat upon it.

For the Stone.

Get into Bed and ſweat, and every quarter of an hour take one ſpoonful of the Sirup of Cammamile, for an hour and an halfs time.

For Madneß.

Hold the Party under Water, a litle and often, and after give them of the ſneezing powder.

Sciatica.

Sciatica.

Take white Wine and Vineger one quart, houſe Snails one pint or more, boil them together until half the Vinegar be waſted, ſtrain it, then add of Neats foot Oil (but Badger's greaſe is better) one quarter of a pint, and boil it a little, and anoint the place often, and wear a Flannel upon the place till well.

Whitloe, before it break to put it back.

Wrap Sorrel in brown paper, and roſt it in Embers, lay it on hot.

Sore Throat.

Take ſometimes the Sirup of Orpin, or the powder mixt with Hony.

Swelling

Swelling ſudden; That it may not break.

Take Cammamile, Smallage, and Mallows, boil them in milk and Water to a pultice, add a little Hogs Lard, lay it on warm twice in a day.

For the Blood Flux.

Take red Oak bark beaten ſmall, a quarter of a pound, and of Cinnamon one ounce, and a few Cloves, mix them together, and put about one ounce into a Pancake and fry it; it's beſt eaten with Oil.

Forehead pained.

Boil Cammamile and Penyroyal in water till it's tender, lay it on at night.

Juices of any hearb; How to preſerve it all the year.

Gather them dry, and before they flower

flower ſtamp them in a wooden Mortar and take the Juice, and on a gentle fire take off the skum; you may keep it in a Glaſs by putting ſome ſweet Oil on it, or you may keep it another way by boiling the juice till it will be the thickneſs of Hony being cold.

Sirups; How to make and keep them.

Sirups made of Flowers, is made by the often ſteeping of Flowers in water, covered by the Fire, the water being boiled before, by itſelf, when it is ſtrong enough of the Flowers ſtrain it, and to every pint add two pound of Sugar, ſet it over the Fire but not boil it, and ſcum it well; and to make the Sirup of any hearbs, you muſt boil out their vertue in water, and let it run of itſelf through a woollen cloath, with the weight in Sugar, boil it to a Sirup, Scum it often, cover the Bottles only with paper, both Sirups and diſtilled Waters.

A Sneezing

A Sneezing Pouder, good for the vertigo or madneſs.

Take Marjorane Sage and Roſemary in pouder, of each half a Dragm, Pellitory of Spain, and white Hellebore, of each one ſcruple, Musk, Grains 3.

Rot in Sheep, for 100 of them.

Take Grains and Coriander ſeed of each one ounce, Long peper half an ounce, Box leaves and Rue, of each one handful, Savin, half a handful, boil theſe in Ale, and give to every Sheep three ſpoonfuls blood warm, keep the Sheep faſting the night before and 3 hours after they be drenched, if any of the Ews be with young, leave out the Savin, and put in Crumbs of Rye Bread as much as an Egg, the beſt oil one pint, put in when it's from the fire, ſtir it well when you uſe it, give them Hey often.

The

The names of the Medicines that purges, Choler, Phlegm, watry and Melancholy humours severally.

Choler purged gently, by Wormwood, Century, Aloes, Hops, Mercury, Mallows, Peach leaves and Flowers, Damask Roses, blew violets, Cassia fistula, Citron, Mirobalans, Prunes, Tamarinds, Rubarb, with red Dock roots, Rhapontick, Manna.

Purges Plegm gently, by Hysop, Hedge Hysop, Bastard Saffron Broom flowers, Elder flowers, Myrobalans, Bellerick, Chebs and Emblicks, the seed of Bastard Saffron and Broom, Jallap and Mechoacan.

Purges watry humours gently, are the Leaves, Bark and Roots of Elder, and Dwarf Elder or Walwort, Elder flowers, Broom flowers, Agrick, Jallap, Mechoacan, Orris, or Flower-de-luce Roots, Melan-

Melancholy purged gently by Senna, Fumitory, Dodder, Epithimum, Indian Mirobalans, Polipodium, or Fearn of the Oak, Whey, Lapis Lazuli, &c.

Choler purged violently by the seed of Spurge, the Bark and Root of the same, Scammony, Elaterium,

Flegm and Water purged violently by Elaterium, Euphorbium, Spurge, Opopanax, Sarcocolla, Briony roots, Turbith, Hermodactiles, Colocynthis, wild Cucumers, Sowbread, Mezereon, Squils.

Melancholly by Hellebore white and black. Take none of these violent purges alone, without a right Composition among others to correct them.

Purging,

Purging, the manner and way thereof.

1. If the humours be to be drawn from remote parts of the Body, as the Head, Arms, Feet, or the like, let the Purges be made up in a hard form, as Pills are; for by that means it ſtays the longer in the Body, and is in all reaſon therefore the better able to perform its Office.

2. If the afflicting humour lie in the Bowels, or near to thoſe parts, uſe liquid Medicines, for they operate ſpeedieſt, and the Bowels are ſoon hurt by purging Medicines; if the matter be tough and of long continuance, it is impoſſible to carry it away all at once; therefore take gentle Purges, and take them often; for ſtrong Purges weaken Nature.

A good Purge.

Take Rubarb and Senna, of each ʒi,

Jallap ℈i, Cream of Tartar and Anaſeed of each 16 grains, Ginger 10 Grains, all in pouder, let them ſteep in a draught of white Wine or water all night, in the morning drink the Liquor, and keep houſe, and take poſſet drink as in other Purges; it is very ſafe for many diſtempers, (taken as often as need ſhall require) this quantity is enough for a man or Woman.

Obſervations Monthly for a Countryman.

January.

Breed Calves, remove Bees, 30. prune the Vine, dung Paſtures, and prune Fruit-Trees.

February.

Dreſs Bees ſtools; lay freſh Earth to the Roots of Fruit-Trees, 14. ſow Carrot ſeed, 28 graft, ſet quickſets, ſow Peaſe and Oats.

March.

March.

Set Turneps, Beans and Peaſe, lay good Earth in Gardens, ſcour Ditches, ſow Barly, graft, ſlip Gilly flowers, and Garden ſeeds.

April.

Purge, lop Aſhes, ſet Willows being cut and ſet in Water 6 weeks before, kill Moulds.

May.

1. Set Kidney Beans, and ſow Purſlane, kill Caterpillars, kill Weeds.

June.

Set Garden Beans again, 30. clip the Vine branches and Leaves, that the Grapes may be ſeen, ſet Roſemary, cut worm-eaten Bark from Fruit-Trees.

July.

Cut off ſuckers and needleſs buds from Fruit-Trees, 20. mow Meadows 24. inoculate the Apricock, drive Bees, 1.

Auguſt.

Sow Turnep ſeed all the laſt Month, 16. take up Bees, and leave the other

but a little Door, 10. ſow Cabiſh ſeed.

September.

20. Gather Carrots, ſow Wheat and Rye, remove young Trees, and Roſe buſhes, purge.

October.

1. Gather Apples, and make Cyder, take Earth from the Roots of Fruit-Trees, cut Hedges.

November.

Cut Timber, moſe the Fruit-Trees, (buy Wheat,) and prune the Trees by cutting off whole Arms.

December.

To keep Hares from Barking of young Trees, anoint them with Hog's dung, Soot and Blood, 30. prune the Vines, and nail it cloſe.

Hearbs may be planted any time in Summer, if it be a rainy time.

Of

Of Mans Eye.

The Muſcles of a mans Eye are ſix, which gives the motion with the Optick Nerves aſcending to the brain.

In the Eye there are three humours, as 1. Watry, 2. Glaſſy, 3. Chriſtalline.

Firſt, The Chriſtalline humour is the ſight, in the middle of a pretty hard ſubſtance.

Second, The Glaſſy humour is ſeen behind, like melten Glaſs, ſofter than the Chryſtalline, and is five times bigger, and twice as big as the Watry humour, it nouriſheth the Chriſtalline.

Third, The Watry humour is behind the laſt, and thin; for it is ſometimes conſumed in Diſeaſes, and loſt with wounds in the Eye. The Chriſtalline is nouriſhed of the moſt lightful part of Seed.

The Hairs of the Eye-lid being loſt, the Party cannot ſee things afar off.

Thoſe whoſe Ears ſtand out hear the beſt, and ſome are dull of hearing, by lying hard upon their Ears, and alſo by Nurſes binding them.

A tickling noiſe in the Ears, denotes a thin humour.

A ſtiff humour often hindereth the hearing, then they want cleanſing with a Syringe, the way you may find in this Book.

To break an Impoſtume in the Ear.

Tie a thread to a piece of an Onion, and prick it full of holes when it is broke, cleanſe it with Baſilicon, with Lint.

For a blew or gray Web in the Eye.

Take Thunderbolt Stone one part, and as much Ginger, and half as much as one of theſe of Allum, and a little Loaf Sugar. For

For a white Web put in Salt, for a Horſe put to it Turmerack, and make it like Salve, with butter, and put in a Pill twice a day into the end of his Eye, or when his Eyes are thick with humours.

For the Pearl or Web in the Eye.

Take the juice or the diſtilled water of the hearbs, Mouſe-ear and half Moon Graſs, it may be made milder with Eye bright water or Sugar, drop into the Eye a little twice a day, for two Months if need be.

Another.

Take the Juice of Celandine, Ground Ivy, and field Daſy, or let theſe be diſtilled in *May*, &c.

After the ſmart is over, the Eye being dreſt with Pouders, waſh them with Eye bright water mixt with ſnow water.

But if you cannot get theſe waters, then boil the juice of Houſeleek in an Egg ſhell with the white.

Eyes that are clogged with humours or filthy fleſh.

Put into them three Lice, and lay on a Plaiſter of the white of an Egg, beaten with Honey, upon Flax, all night.

Or every night put in a Seed or two of wild Clary, and lay to the wreſts Plaiſters of Burgundy Pitch, and alſo to back of the Neck and Temple patches of the ſame, and read in no book quickly after Meat; Sunſhine, the heat of Fire or ſmoak not good for weak Eyes, except the Smoak of Tobacco.

Stifneſs of the Eye-lids.

Anoint them at night with Deer Suet.

Blood-

Bloodshot Eyes, and black bruises.

Boil Hyſop and Wormwood together, and lay it on, or bruiſe them together.

Eye-Salve, or Ointment of Tutty.

It cools and dries up ſalt and hot humours, that flow into the Eys from the heat of the brain, the Eye lids only being anointed at nights.

Is thus made.

Take Tutty prepared 2 ounces, *Lapis Calaminaris* 1 ounce, being in fine powder, make it up with 1 pound and an half of the Ointment of Roſes.

Now to prepare the *Lapis Calaminaris*, quench it ſix times in Plantane or Roſe water, with this water waſh the Tutty, and let the Durt run through a Cloath, and make each into Balls for uſe.

And to make the Ointment of Roſes, take freſh Hogs Greaſe cleanſed one *l.* freſh red Roſes Buds half a pound, juice of the ſame three ounces, on a gentle fire make it into an Ointment.

If Dimneſs of Sight come from the brain,

Take a ſpoonful of blew Sows, called Wood-lice, waſh them and ſtamp them, and let them lie all night in Ale, ſtrain it, and drink the Ale in the morning, take the ſame quantity till thou art well.

Phyſick for the Poor.

Or an univerſal Medicine to be taken about the quantity of a Peaſe in a Pill or Powder, drinking a draught of ſtrong drink after it at going to Bed, for one man or Woman, but leſs for Children. It purges by Sweat and Urine,

rine, cauſes eaſe in ſleep and ſickneſs; it cures Agues, by getting into a ſweat by one of them half an hour before the fit is expected to come. I need not write but little of it's Commendation, it being ſo well known by the name of *Matthews* his Pill, which, if rightly prepared, is an excellent thing. I had it from one of my Uncles who was a Chymiſt, who ſaid he had it of a Servant of the ſaid *Matthews*, and therefore I commend it to all who are able, and well inclined, to do their poor Neighbours good when in ſickneſs, and may dwell far from an honeſt Phyſician.

Take of the beſt white Tartar (or Lees of Wine) and Salt-Peter, of each one pound, make them together into fine pouder, and put them in a well glaſſed pot, that's upon hot Coals, ſtir them in the pot with a red hot Iron, until they have done flaming, let it cool by degrees, and take it out and beat it into

into fine pouder, and put it into a wide mouth Glaſs, with one pint of the beſt oil of Turpentine, ſtir it in the Glaſs once or twice a day pretty much, for two or three weeks, the longer the better, and ſet it in a Seller, to moiſten the Pill when need is.

Then take of Corn poppy heads before they open, (but white Garden Poppy is the beſt) a good quantity, beat them, and ſtrain the juice into a well glaſſed Platter, and let it ſtand in the Sun till it is as hard as wax. Take of this, and Juniper berries, and Liquoriſh, of each one ounce, and black Hellebore and Saffron a quarter of an ounce, (but inſtead of Poppy juice, you may take as much Opium) make theſe into as fine pouder as you can, and in a Mortar, with the aforeſaid mixture, work them like Dough for Bread, then knead it hard into a wide mouth Glaſs and cover it with a Bladder, and it will keep many years.

Here

Here may be Doſes for about one thouſand times, for little more than two ſhillings charge, which an able and charitable Neighbour will not grudge to have in ſtore at all times for themſelves and the Poor near them.

But if you are willing to make it of very great vertue, then add to it of the beſt Chymical oil of Juniper Berries, and of Sulphur, of Antimony, of each one ounce, which may coſt, if rightly prepared, about ten ſhillings.

I have made this Pill about twenty years.

Put a little of this Pill into an aching Tooth.

A Purge for a Country-man,

Take Grunſel, Mallow, the herb Mercury, Endive and Succory, and Red dock Roots, of each about a quarter of a handful, Fennel ſeed a little ſpoonful, and a little Ginger, boil them in almoſt a quart of water to a little leſs than

than a pint, ſtrain it, and ſweeten the Liquor, and drink it faſting, and now and then drink Poſſet drink.

For Childrens ſore Feet, that the skin is off with Chilblains.

If the Feet itch much with Chills and is hot; the beſt is to hold them to a Fire, very hot, a quarter of an hour at a time, which allays the itching, and keeps them from breaking; but if they are broke, and be as ſore as can be, one Plaiſter of Burgundy Pitch cureth, if it do but ſtick, and it is very ſafe, lay it on in the morning.

A Balſom to cure Burnings and Scaldings, Head-ach, the Temples and Noſtrils anointed, biting of a mad Dog; uſe nothing elſe in Wounds, Stitches and Pains in the Sides being rubb'd in and apply a Tobacco Leaf; for inward bruiſes, or Ulcers in the Bladder or Kidneys, taken like Pills night and morning, &c.

It is made as followeth.

Take *Venice* Turpentine waſhed in Roſe water, one pound, oil Olive three pound, yellow Wax one pound, then cut the wax, and melt it on the Fire, and put in the Turpentine, Oil, and ſix ſpoonfuls of Sack, ſtir them till they begin to boil, and take it off the Fire, and when it is cold, melt it again (the Sack being from it) and put to it one ounce of Natural Balſom, price four or five ſhillings, Oil of St. John's wort, and red Sanders in fine pouder, of each one ounce, give it a boil, and take it from the Fire, and ſtir it till its cold almoſt.

Note, that the hotter you make this Balſom, when you apply it to wounds, Burns, Inflamations, Ulcers, or Fiſtula's, the better it is.

Another.

Another.

Anoint with Linseed Oil, ground with white Lead, or Cerus, which is also good for the chops and sores on Cows Teets, or others.

Bleeding at the Nose, &c.

Let the party sit upright, and stuff into the Nose Rabbets wool, which hath been rouled in fine Bole-armony and Dragons Blood, and sprinkle cold water in his Face, and a cloth wet in Vinegar to the Forehead. Bleeding at the Nose in the beginning of a Disease is a bad sign.

Directions for Health.

1. Keep from evil Company.
2. Virtue lengthens Life, Vice shorteneth.
3. Use

3. Uſe moderate Labour of Body.

4. Keep thy Feet dry, except uſed to do it.

5. In morning waſh Face, Ears, Teeth and Hands.

6. Drink not when ſweating, except Labour immediately follows, or in Bed.

7. For ſudden pain or cold, ſweat in Bed.

8. Keep conſtant hours for meat and Sleep.

9. Anger and Worldly Cares avoid.

10. Little Supper or drink at Evening.

11. Uſe Gardening to labour in it.

12. Let little wind come upwards.

13. Tobacco prevents much Phyſick.

14. Give Children for worms every Full Moon.

15. Cut hair the Moon increaſing.

16. Cut Nails the Moon decreaſing.

17. Scrape the Teeth clean often.

18. Sleep on the Right Side.

19. The

19. The Feet ſweating wholſom.
20. Uſe no Venery when ſtomach full, or Body dry, or aged, or big with---- or when ſleep doth not immediately follow.

Signs of Complexion or Conſtitution.

Sanguine, heat and moiſture
Cholerick, heat and drineſs
Phlegmatick, cold & moiſture
Melancholy, cold & drineſs
} Overcome.

If none of theſe four overcome, then the Body is in health.

Philoſopher's Stone, ſo called, ſomething thereof.

Hermes, *Plato*, *Ariſtotle*, and other Philoſophers, in former times, flouriſhing

ing the original Spring of Sciences, and the Inventors of Liberal Arts (ſo called) earneſtly approving the vertues of things under the Heavens, did enquire with great deſire, if any thing was amongſt the Creatures, that might ſave Man's Body from all Corruption, and preſerve it alive for ever.

In which ſearch (in vain) they wearied themſelves, (by ſeeking that in the Creature which is only in the Creator) calling it a Stone, or Medicine extracted, or to be by them created out of Elementary things, that ſhall have power of itſelf, to change melted Lead into fine Gold, and alſo to cure all diſeaſes in Man or Woman; and having not found ſuch a thing, yet have found many Secrets of Alchymy, as the Oils and Salts of Animals, Vegetables and Minerals, *&c.* But their pretending to tranſmute or change the filing of Tin, which they call *Jupiter*, into Silver, called *Luna*, and part of Coper called *Venus*, into Gold, called by them *Sol*,

put

put in Lime 24 hours in a flame, which only makes them the more malleable or harder, though there is ſome Gold and Silver both in Tin and Lead, of which ſome, it's to be feared, makes courſe Silver of; and having not found ſuch a thing (as I ſaid before) and being aſhamed in themſelves, (having ſpent ſo many years in toiling, coſt, and ſtudy in ſeeking) will not ſay they cannot, or have not found it; but have ſtill led others in the dark to ſearch by their writings, as if they had known, or did poſſeſs ſuch a Stone, or ſecret, and that it would loſe its vertue, if they make it known to others. For

Saith *Morien*, Who hath it (that is this Stone) poſſeſſeth all things, and ſhall need the help of no body in any thing, becauſe in it is all temporal Felicity, corporal Health, and earthly proſperity. And further the Philoſophers ſaith, that by this Stone or Spirit *Moſes* made the Veſſels of the Temple, and the Tabernacle; *Noah* built

the

the Ark; *Eſdras* recovered the Law; *Abraham*, *Iſaac*, and *Jacob* obtained length of days and abundance of Riches, *&c.*

This many do ſeek, (ſay they) but few do find it; for the defiled with vices or polluted are unworthy to know ſuch things: Therefore it is not ſhewn but to the devout, becauſe it is incomparable to all prices, *&c.*

O how the Gentiles hearts have been darkned, and become vain in their imaginations! *Rom.* 1. 21. (as at this day) to think to find that healing vertue in the Life or vertue of earthly things; that's only in God's Spirit, *Mal.* 4. 2. *Jer.* 30. 17.

For, ſaith the Lord, if thou wilt diligently hearken, O Iſrael, unto the voice of the Lord thy God, &c. *Then will I put none of theſe diſeaſes upon thee, which I brought upon the Egyptians,* &c. (notwithſtanding the Aſtrologers ſay, that the Planets cauſe Diſeaſes either by Sympathy or Antipathy, as *Mars* cauſeth

eth diſeaſes in the head, &c. *Venus* deforms the Beauty of the Face by Antipathy to *Mars*, &c. *Iſa.* 3. 24.) Both Riches and Honour come of the Lord. 1 *Chron.* 29. *Pſal.* 103. 3.

For by Faith *Noah* being warned of God---- prepared the Ark, by Faith *Iſaac* bleſſed *Jacob* and *Eſau* concerning things to come, *Heb.* 11. *Unto the pure all things are pure, but unto them that are defiled and unbelieving, is nothing pure.* Tit. 1. 15.

So that it was by Faith in God, that *Noah*, *Moſes*, *Iſaac*, and *Jacob*, and all other the Righteous walked, (but not by Philoſophy, or Aſtrology, or any other created thing;) not like the Gentiles and Aſtrologers, who are become vain in their Imaginations, *Rom.* 1. 21. and Obſervers of times, for which Sin the Lord drove out the *Canaanites* out of their Land. *Deut.* 18. 12, 14. *Lev.* 19. 26.

Therefore what man of ſenſe will believe, that all the Art of earthly men,

can

can procure one thing out of earthly things, that may be but as the quantity of a peaſe, that ſhall have power (being put into a pound or two of melted Lead) to change it into moſt fine Gold, or that this one thing ſhall have alſo power, as an outward Medicine, to cure all diſeaſes in the Bodies of the wicked, that they may get ſtrength to be wicked ſtill.

But moſt happy is he, that above all ſearching, he ſeeketh after, and waiteth upon God, that he may give unto him that white Stone, and in it a new name written, which no man knoweth, ſaving he that receiveth, *Rev.* 2. 17. Now before I conclude, I ſhall recite ſome of the words of two of theſe Philoſophical Writers, as *Geber* and *Villa Nova*.

Saith *Geber*, *For whereſoever we have ſpoken plainly, there we have ſaid nothing, but where under Riddles and Figures we have put ſomething, there we have hid the Truth.*

Villa Nova *ſaith, The Alchymiſts of*

latter

latter time, are for the moſt part mockers, and whiles by Sophiſtications, they ſeek rather to ſeem wiſe than to be, they deceive the yielders to them; but the ancients not profiting according to their own Covetouſneſs, have wrapped up this Art in Riddles, ſhewing rather their own Ignorance than Science, &c.

Eph. 5. 11. *And have no fellowſhip* (ſaith the Apoſtle) *with the unfruitful works of darkneſs; but rather reprove them*, Eph. 4. 17, 18.

Yet the word Philoſophy has ſignified a love to Wiſdom, and the way to holy Living, and not vain and impracticable things. See *Pythagoras* his works; and the Speech of *Palamedes* at his Execution, manifeſteth, that ſome of them ſought after Righteouſneſs: *For*, ſaith he, *I never hurt or injured any, but on the contrary, have advantaged all that converſed with me, to my utmoſt ability, communicating what good I could* gratis, *and not for gain.*

O that all, called Chriſtians, was but come

come ſo far into a righteous Life, as this *Palamedes!* (who was called a Heathen, as his Speech declareth,) then would *England* be happy, and all other Nations.

Note, that if *William Lilly*, and the reſt of the Aſtrologers, do not ſtudy to be acquainted with the ſeven Planetary Angels of the Magicians, why did he write thus? *viz. For though Philoſophy and Philoſophers teach us, that Comets have a matter, or Ethereal Subſtance, of which they are created, yet thoſe learned men, wanting Angelical converſation, are deceived.*

Above all things (ſaith he) *let the Artiſt rather judge by the ſtrength of his reaſon, guided by Art, upon the Configurations of the Planets, than by ill digeſted Aphoriſms*, &c.

Nor are the ſecundian Intelligences, *viz.* what Angel then governs, to be omitted in Conſideration for the judging of future Events, *&c.*

There is in the Art of Aſtrology,

ſaith he, (which ſome ignorant perſons are pleaſed to villifie.) *Arcanum quoddam equivalent*, To propheſie, *&c.*

Woe to the rebellious Children, ſaith the Lord, that take Counſel, but not of me, and that cover with a covering, but not of my Spirit, that they may add ſin to ſin, Iſa. 30. 1. 9. 6. Joſh. 9. 14.

But the moſt ſure word of Prophecy is by Aſtrologers neglected. 2 *Pet.* 1. 19.

Many alſo of them which uſed curious Arts, brought their Books together, and burned them before all men; and they counted the price of them, and found it fifty thouſand pieces of Silver; ſo mightily grew the Word of God, and prevailed, Act. 19. 19. 20.

A Rule for a Baker.

When the Buſhel of Wheat is worth 3 s 4. the peny wheaten Loaf weighing 20 ounces, what ſhall the peny Loaf weigh when Wheat is 5 s. the Buſhel.

If

d. ounces.
If 40 give 20 what 60

40

800

2(2
80(0(13 20/40 ounces, or 13½ ounces.
60 0
6

How much Cloath of 3 *Quarters broad, will ſerve to line* 9 *Yards of* 7 *Quarters broad.*

qr.	yds.	qr.
7	9	3
	7	
	63	63(21 yards Anſwer.
		33

proof.

qr.	yds.	qu.
3	21	7
	3	
	63	63(9 yards Anſw.
		7

Of the right placing of points in Writing.

Comma	,	Interrogation	?
Semicolon	;	Admiration	!
Colon	:	Continuation	-
Period	.	Perentheſis	()

A Comma is the moſt frequent point, and of leaſt force, it is to be ſet when the leaſt ſtop of the voice is; as, *But when the Husbandmen ſaw the Son, they ſaid among themſelves, this is the Heir, come, let us kill him,* &c.

When there is a ſtop ſomewhat bigger, ſet (;) or (:) as, *They that would deſtroy me, being mine Enemies wrongfully, are mighty: Then I reſtored,* &c.

When the ſenſe, and ſentence is perfected and full, then write (.) as, *Pray without ceaſing. In every thing give thanks. Quench not the Spirit.*

After

After a Queſtion asked, ſet this (?) as, *Whoſe Aſs have I taken? Whom have I defrauded?*

After a wondring, admiring, or crying out, ſet this point (!) as, *O wretched man that I am! O death where is thy ſting!*

When you muſt divide a word at the end of a Line, and with a part of it begin the next Line; then at the end of the Line, where the firſt part of it is, you are to ſet down this point (-) or when (by way of Elegancy) two or more words are put in one, as, *Self-love.*

A Perentheſis is ( ) when ſome words may be left out, and yet the ſentence perfect, as, *I know that in me, (that is in my fleſh) dwelleth no good thing.*

Of the Globe of the Earth, the Pole-Stars, and ſome hints of Dialling.

THe Globe of the Earth on which we dwell, is ſuppoſed to be 2 third parts water or Sea, and the other third part Land, and two third part inhabited.

Seeing the Earth and Water is compared to a Globe, or as a round Ball, being in the Air by the wonderful work of God.

That it ſo remaineth, held up by Gods hand, only appeareth by what follows, that is to ſay.

There is two fixed Stars, called the two Poles of the World; the North Pole, and the South Pole, oppoſite one to the other, the Earth being in the middle, or betwixt them, and a Line ſuppoſed to be held from the one to the other Star.

The

The Sun, Moon and Stars moves round them, and the Earth continually. The Sun giving Light to one place of the Earth at all times * for mans outward ſight to guide him in outward things, and to refreſh the Earth, (as the Son of Righteouſneſs, Chriſt Jeſus, cauſeth his Spiritual Light to ſhine in the hearts of all men, to light them out of Darkneſs or Sin, *Joh.* 1. 9. *Luk.* 1. 78.)

* The People in *New England*, and *New Jerſy* are riſing out of Bed when we in *England* are at Dinner; ſo that we differ ſix hours in time, the Sun making the day, *&c.*

So that all earthly things preſſeth to this Earth upon every part thereof to the middle or Center, from whence they ſprung.

Now to make it more plainly to appear.

Suppoſe, I draw a crooked line to repreſent ſome part of the Earth upon which we dwell, in *England*, and extend a doted Line to ſee which of the

two Stars or Poles is above our dwelling, or Horizon, ſo called.

Now he that travels 60 miles Northwards, the North Star will be a degree higher; or Southwards the contrary; but altereth not to go Eaſtward, or Weſtward directly; (and 360 of theſe degrees is round the Earth, or Globe, as is ſuppoſed.)

This North Pole is elevated above our dwelling about 52 degrees 30 Minutes.

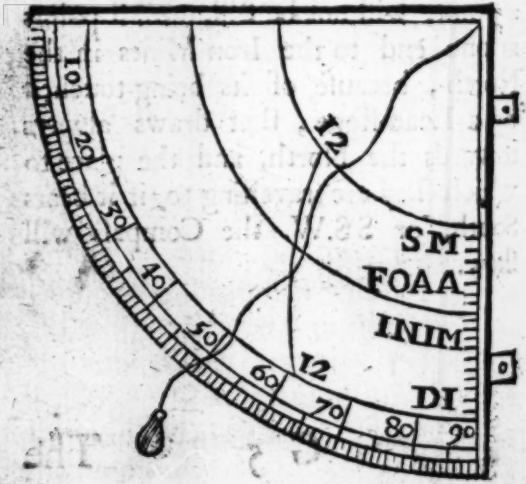
There-

Therefore a man may travel until the South Pole ſeem to be over his head.

So being theſe two Stars are as fixed, they are of great help to thoſe that go over the Sea; together with the help of a needle, placed in the Sea-man's Compaſs, which needle turning upon a point, will not be ſtill, until it points at one end to the Iron-Mines in the North, becauſe of its being touched by a Load-ſtone, that draws always towards the North, and the place to which they are travelling to, if it bears South, or S.S.W. the Compaſs will ſhew.

The height of the Pole in degrees and Minutes are taken by a Quadrant like this Figure following, on which, Lines may be drawn to find the hour of the day.

Edge.



Sixty Minutes is a Degree.

I have

I have only placed the 12 hours, and by this Table following you may place the reſt.

A Table for the Latitude of 52 Degrees for the Quadrant.

Hours.		D.	M.	D.	M.
	12	60	0	38	30
11	1	59	43	36	38
10	2	53	45	31	37
9	3	45	42	26	7
8	4	36	41	18	8
7	5	27	17	9	17
6	6	18	11		
5	7	9	32		
4	8	1	32		

Place the hour Lines by the Degrees on the Edge of the Quadrant, and to find the hour of the day, place a Bead upon the ſtring, and on the Edge of the Quadrant is ſet M for *March*, next

A for-

A for *April*, betwixt theſe two or any two Months, that the time is when you would know the hour of the day, as ſuppoſe it is the 15th of *March*, ſet the Head at the 25th, becauſe the Month you muſt ſuppoſe to begin on the 10th of each Month, then let the Sun ſhine through the ſights, and the Bead will ſhew the hour of the day.

In Sun Dials, the Stile, or ſtraight wire, that ſhaddows every hour Line, ſhould point directly to each of theſe two Stars (like as the doted Line) which if you can ſo place upon any flat or upright thing, you may with eaſe draw the hour Lines by the ſhadow thereof at length, by another Sun Dial rightly placed, when the Sun ſhines at any time of the year, or by a Clock, if it goes right that day as you draw the Lines; Or do thus, to place a Stile upon and upright Wall, that is Southward.

Juſt

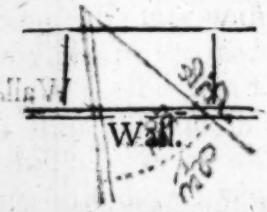
Juſt at 12 a Clock, ſet one end of a ſtick againſt a Wall, and at the other end let a Line and a Plummet hang, till the ſhadow of the ſtick and ſtring hang in a ſtraight Line upon the Wall, (being held ſquare wiſe) mark both ends of the ſhadow, upon which place your ſtile, that the diſtant of the lower end, from the Wall, may be 37 Degrees, 3 Minutes, and draw the hour Lines as before, and when the days are at the longeſt, you may add more hour Lines; ſet the ſtile ſquare wiſe from the Wall.

The 37 Degrees, 30 Minutes muſt be taken from the Quadrant, for the height of the Stile, and ready to faſten upon.

upon the Shadow; if this ſtile is placed upon a Board, faſtened to the South Wall, it will ſerve for a Northern Dial on the other ſide of the Wall, turning the Stile upſide down, and draw the hour Lines as before.

And Direct Eaſt or Weſt Dials.

You may place the ſtile as before, by ſetting a Board Southward by a Wall, to find the place by a ſtick and Plummet, and take it away, as ſoon as you have faſtened the Stile, from the Dial.



In making of Poſt Dials, you are to take 52 Degrees, 30 Minutes, the reſt, or other part of the Quadrant, for the height of the ſtile, being about the Latitude

Latitude of *Bedford-ſhire*, to ſtand thus:

Set the ſtile upright, and exactly North and South at 12 a Clock, and draw the hour Lines as before.

But being that there are ſo many Books already printed concerning Dialling, I ſhall forbear (at this time) to write any further thereof, that this Book alſo may not be too big.

The 32 Winds, or Seaman's Compaſs, which are placed round a Circle, (which they learn by heart) in this I have only placed the 4 Winds.

North.

Now the point, or wind, any Land bears to, may be found in a Table in ſome Almanacks, and the ſame point may be found in the Compaſs.

North.	S S E
N by E	S E by S
N N E	S E.
N E by N	S E by S
N E	E S E
N E by E	S E by S
E N E	South.
E by N	S b W
East.	S S W
S by E	S W by S

S, W

S W	N W by N
S W by W	N W
W S W	N W by W
W by S	W N W
West.	W by N
N by W	North.
N N W	

The Five Senſes are,

1. Seeing.
2. Hearing.
3. Smelling.
4. Taſting.
5. Touching.

The Compaſs of ſome Iſlands.

	Miles.
Compaſs of *England*	1532
Scotland	1100
Ireland	948
Iſle of Man	91
Iſle of Angleſey	58

Iſle

Isle of Wight	57
Isle of Garnsey	36
Isle of Jersey	28

Acres of several Nations by V. Wing.

	Acres.
England	29568000
Scotland	14432000
Ireland	18000000
United States	3599000
Seventeen Provences of the Low Countreys	10791000
France, and its 32 Provences	82879000
Eight Kingdoms of *Spain.*	670000535
Italy.	44257000

To know when it is Leap-year

Divide the preſent year by 4, what remains, ſhall be for Leap-year, 0; for paſt, 1, 2, or 3.

Example.

168(1(42 One remain, it's
44 firſt after Leap-year.

To rate Town Taxes

Suppoſe *A.* hath an Eſtate worth 35 pounds a year, payeth 5s. 10d. to a Subſidy or Tax, what ſhall *B.* pay, whoſe Eſtate is worth 100 pounds *per Annum*?

Anſwer, 16s. 8d.

If

l. d. l.

If 35 pay 70, what ſhall 100.

100

7000

x d.

7000 (200

3555

33

x

x8(8 s.

200 (16 $\frac{8}{12}$ or 8 out

xxx of 12 is 8d.

x

s. d.

That is 16 8

Suppoſe a Tax or rate of 39l. is laid upon a Town for certain uſes, whoſe value of the Town Rent is 900 l. *per Annum*, I demand every mans proportion of what he ſhall pay according to his Rent.

If one man in the ſaid Town be worth 100l. *per Annum*, what ſhall he pay to the ſaid Rate?

Reduce the 39*l.* into farthings, and ſay:

If

l. q. l.
If 900 give 37440, what 100 give?

100

3744000

~~15~~ q.
~~37440~~|00(4160
~~9999~~|00(

~~2~~ d.
d. ~~28~~(8 s.
~~4160~~(1040 ~~1040~~(86
~~4444~~ ~~122~~
~~1~~

l. s. d.
~~8~~(6(4 6 8 the Anſwer.
~~20~~(

To

To measure Timber of three equal sides, being at the end like this Figure following.

And one side is 16 Inches, and the doted Line, or perpendicular ten Inches.

Multiply half the doted Line, 5, into the base or one side, and that product by 62, if it be the length in Inches, and the last product divide by 1728, the Inches in one foot, as in round and square Timber measure, and the Quotient shews the number of Feet.

To measure Timber, having 5, 6, or 7 equal sides.

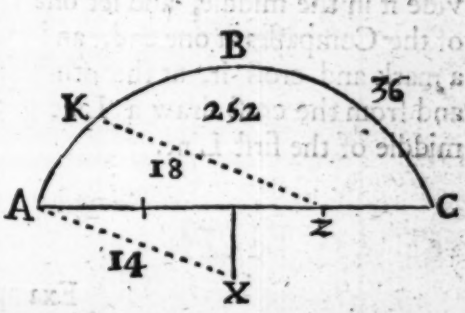
Multiply half the Compass by half the

the thickneſs, and that product by the Length in Inches, and work as before.

To meaſure a Cone or Spire Steeple.

Multiply half the Compaſs at the bottom thereof, by half the thickneſs, and that Product by the third part of the length, ſhews the Content in Inches, the which divide by 1728, as before.

To meaſure part of a Circle.



Firſt, To find the half of the arch Line A B C, divide the Line A C into four

four equal parts, and ſet three of the parts from Z to K, and draw the doted Line K Z, which ſuppoſe to be 18, and the whole 36.

Secondly, Multiply the half of the arch Line 18 by 14 the doted Line A to X, the Center as if it had been half a Circle, and it gives 252 Inches.

How to find a true ſquare.

Draw a Line at Pleaſure, and divide it in the middle, and ſet one Foot of the Compaſſes at one end, and make a mark and croſs it, at the other end, and from the croſs draw a Line to the middle of the firſt Line.

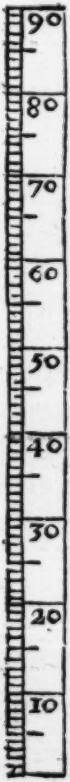
Example.

Example.

H To

To lay down upon paper an Angle containing any number of Degrees and Minutes, by the Line of Chords.

The Line of equal parts for platting of Ground.



Line of Chords.

The Line of equal parts is of great use in taking the plat of a Close in Paper.

The Line of Chords is of use for to take the height of a stile in making of Sun-Dials, &c. somewhat thereof in this Book.

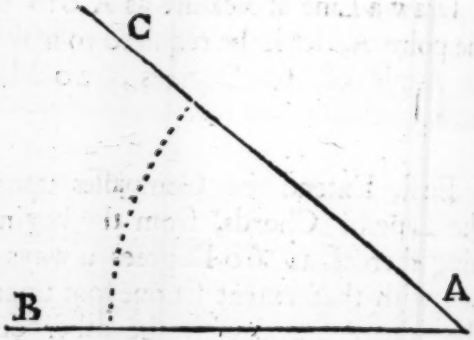
Example

Example.

Draw a Line at pleaſure as A B from the point A, let it be required to make an Angle of 40 Degrees, 20 Minutes.

Firſt, Extend the Compaſſes upon the Line of Chords, from the beginning thereof to 60 Degrees always, and with that extent ſet one foot upon the point A, and with the other deſcribe the doted Line D C, then with the Compaſſes take 40 Degrees, 20 Minutes, which is the quantity of the deſired Angle.

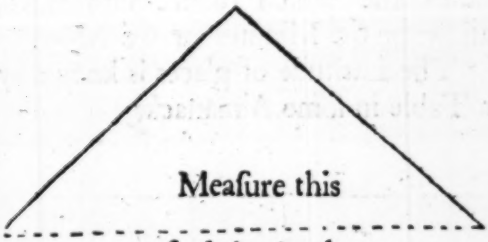
Example.



To take the plot of a Close by the Line of equal parts.

Measure the length of one hedge in Chains and Links or Poles, and the tenth part of a Pole, and for every pole take one part from the Line and the tenth part, and draw the length on Paper; do so with the next hedge, and to know how to set these two hedges in their right place, make an Angle like the

the Figure following, do ſo with the other part of the Cloſe.



to find the Angle.

Two places only differing in Latitude, to find their diſtance.

Firſt, If the two places do differ only in Latitude, and lye both of them on one ſide of the Equinoctial (in which the Sun is in, when the days and nights are equal) you muſt ſubſtract the leſſer Latitude from the greater, and the remainder is the diſtance required. Or,

Secondly, But if the two places propounded, lie the one on the Northſide the Equinoctial, and the other on the

Southſide, then you are to add the two Latitudes together, and the Sum will give their diſtance in Degrees and Minutes, the which reduce into Miles, allowing 60 Minutes for 60 Miles.

The Latitude of places is known by a Table in ſome Almanacks.

Of Reduction.

l. multiplied by 20 are s.
s. multiplied by 12 are d.
d. multiplied by 4 are q.

Of Diviſion.

q. divided by 4 are d.
d. divided by 12 are s.
s. divided by 20 are l.

Example.

In 896 *l.* how many ſhillings, pence and farthings.

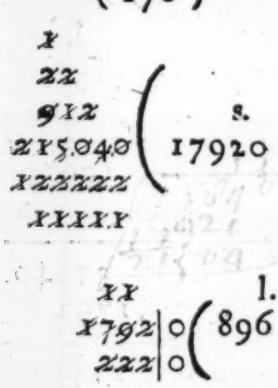
896

l.
896
20
s. 17920
12
35840
17920
d. 215040
4
q. 860160

Proof.

In 860160 farthings, how many pence, ſhillings and pounds.

x d.
860160 (215040
44444 (



Pounds multiplied by 3 are Nobles, and the Nobles divided by 2 are Marks.

Pounds multiplied by 4 are Crowns.

Pound weights divided by 112 are Hundreds.

Ounces divided by 16 are pounds.

Inches divided by 12 are Feet.

Minutes divided by 60 are hours.

So minding the parts, you may reduce all sorts of measures or weights, backward and forward, *&c.*

Of

Of Diviſion.

To divide 576 pounds amongſt 4 men, ſet it in this manner.

dividend. 576 (Quotient.
diviſor. 4

BEgin thus, ſaying, how many times 4 can I have in 5. one time, (but if I could not have taken 5 or the figure in that place out of the figure above, then it ſhould be ſet a place further, as under the 7) then ſet one in the Quotient or crooked line, and ſay 1 time 4 is 4, take 4 from 5 and there reſts 1, ſet one over the 5, and cancel the 4 and the 5, and the work ſtands thus.

1
576 (1
4

Now the diviſor 4 muſt be removed a place further, that is under the 7; then ſay, how many times 4 can I have in 17, the figures above 4. I can have 4 times, then ſet 4 in the Quotient, and ſay, 4 times 4 is 16, take 16 from 17 and there reſts 1, ſet the one over the 17, and cancel the 17, and the work ſtands thus:

~~1~~1
~~5~~76 (14.
~~4~~4

Laſtly, there is one place more to ſet your Diviſor, 4, that is under 6, ſaying, how many times 4 can I have in 16? juſt 4 times, ſet 4 in the Quotient, and ſay 4 times 4 is 16, take 16 from 16, and there remains nothing, and the work is done, and ſtands thus.

~~1~~~~1~~ l.
~~5~~~~7~~~~6~~ (144 for each man.
~~4~~~~4~~~~4~~

By

By this Rule you may divide any number by one Figure; but to divide by 2,3 or 4 Figures is harder.

I will give you one example, by which the ingenious may (by the practice of the Pen) find out the reſt.

Example.

Divide 288l. amongſt 16 men, ſet it down thus.

288(
16

Saying, how many times 1 in two? (once) If I ſay twice, then I cannot take twice 6 out of 8; then ſet one in the Quotient, and ſay 1 time 1 is 1, take 1 from 2 and there reſts 1; ſet 1 over the 2, and cancel the 2: then one time 6 is 6, take 6 from 8 and there remains 2; ſet 2 over the 8, and cancel the 8, and 1, and 6, and the work will ſtand thus.

12
288 (1
16

Then remove the diviſor 16, and ſay, how many times 1 in 12? I ſay, 8 times, (but if I had ſaid 9 times, I could not have taken 9 times 6 out of 38) therefore ſet 8 in the Quotient, ſaying, 8 times 1 is 8, take 8 from 12 and there reſts 4, ſet 4 over the 12, and cancel the 12.

Laſtly ſay 8 times 6 is 48, take 48 from 48 and there remains none, or 8 from 8 and 4 from 4, and the work is done, and ſtands thus:

4
12
288 (l.
166 18 for each man.
1

Note, that whereas you were to take 48

48 out of the Figures above; ſuppoſe you had been to have taken 48 out of 56 above, you might borrow 10 to put to the 6, as in Subſtraction, paying it as one in the next figure or figures to the Left hand, as thus:

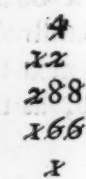
from	56
take	48
reſts	08

To prove a Diviſion Sum.

Multiply the Quotient by the Diviſor, and the Product is the ſame with the dividend, (if it be right) adding thereto the remainder, if any be.

Example.

Example.



108
18

Product 288 Dividend.

To divide any number by 10, 100, 1000, *&c.*

Cut off ſo many Figures from the Right hand of your dividend, as there are Ciphers in your Diviſor, and the figures remaining towards the Left hand in your dividend, is your Quotient.

Example.

Example.

Divide 37089 l. among 100 men.

Quotient. 370 | 89 Remainder.
1 | 00

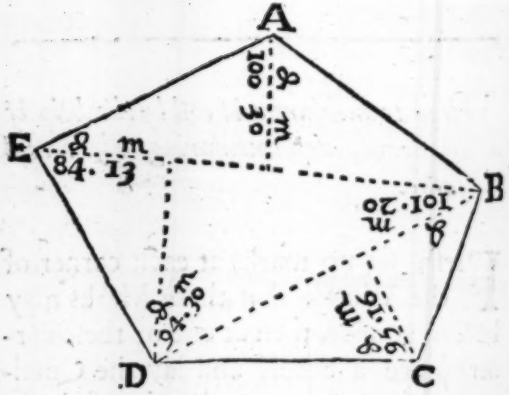
How to meaſure a Wood by the help of a Quadrant, and meaſuring only round the ſame.

FIrſt, ſet up marks at each corner of the Wood, that three Marks may be ſeen at once; then at one of theſe corners place a Stool, and lay the Quadrant flat thereon, and take ſight to two of the marks on each ſide, and mark upon Paper the Degrees of the Angle, and meaſure to the ſaid two marks in ſight, and lay them on the ſame Paper by the Line of equal part

in

in this Book, do ſo at all the other corners, till thou haſt cloſed up the Plot, or Wood, the which you may with eaſe meaſure into Acres by the ſame Line of equal parts upon your Paper.

Example.



Note, that if your Quadrant be too little, join 2 Quadrants together, or do it by a board, &c. for want of a plain Table.

So

So your plot upon the paper makes 3 Triangles, and to meaſure one of them, multiply for one Triangle the longeſt doted Line, by half the middle doted line, or perpendicular gives the content; work ſo the other two Triangles, and add them together, and the work is done.

Of Longitude and Latitude.

1. THE Longitude of a place is the diſtance thereof, from the *Fortunate* Iſlands beyond *Portugal*, which is called the Primary Meridian, from whence the Longitude of all places upon the Earth, are numbred in the Equinoctial toward the Eaſt.

2. The Equinoctial Circle is the middle diſtance between the two Poles, in which the Sun is in about the 10*th* day of *March*, and the 10*th* day of *September*, making the days and nights of equal length all over the world.

3. The

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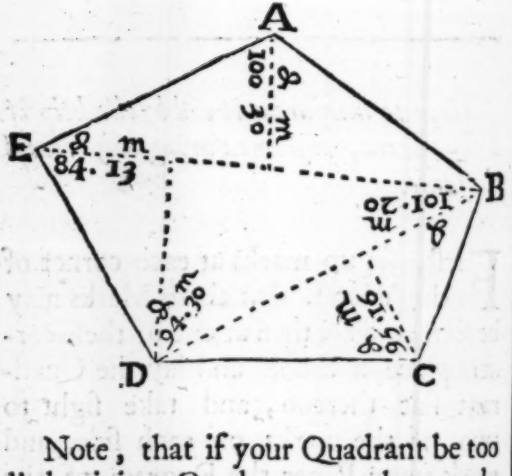
Example.



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3. The

3. The Latitude of a place is the distance thereof from the Equinoctial Circle, which is numbred in the Meridian towards one of the Poles, or the height of the Pole above our Horizon or Dwelling.

A Table of the Longitude and Latitude of some of the chief Cities and Towns in the World.

Names of Cities.	Long. D.	Long. M.	Lat. D.	Lat. M.
Alexandria in *Egypt*	60	30	30	58
Amsterdam in *Holland*	29	30	52	20
Antwerp in *Brabant*	28	45	51	12
Athens in *Greece*	52	15	37	42
Babylon in *Chaldea*	70	0	35	0
Bethlehem in *Judea*	65	45	31	50
Bononia in *Italy*	35	0	43	49
Brandeburgh	37	20	52	30
Cambrid	24	35	52	17

Compostella

	Long. D.	M.	Lat. D.	M.
Compostella in *Spain*	14	45	43	0
Constantinople in *Greece*	58	0	43	0
Cadiz in *Spain*	18	30	36	10
Cracovia in *Polland*	44	30	49	57
Damascus in *Syria*	73	15	34	00
Dublin in *Ireland*	71	50	53	11
Elsbenburgh in *Denmark*	36	45	56	03
Ephesus	58	30	38	18
Edinburgh in *Scotland*	21	35	57	00
Gant in *Flanders*	26	45	51	04
Geneva in *Sabaudia*	30	45	45	54
Granata in *Spain*	18	15	37	30
Hall in *Saxony*	30	00	51	38
Hierusalem	70	45	32	10
Lisbon	14	15	38	45
London	24	20	51	32
Lyon in *France*	29	45	45	00
Leyden	29	00	52	07
Madrid in *Spain*	21	30	40	45
Mansfield	35	50	51	40
Marbon in *France*	25	05	41	50
Naples in *Italy*	38	45	40	42
Ninive in *Assyria*	80	30	35	50

	Long. D.	M.	Lat. D.	M.
Oxford	22	20	51	46
Prague in *Bohemia*	38	15	50	06
Paris in *France*	26	45	48	50
New-Jersey			40	00
Rome	36	30	42	02
Roterdam in *Holland*	27	35	51	55
Salamanca in *Spain*	18	45	41	12
Stockholm in *Sweden*	39	50	58	50
Theſſalonica	53	15	41	32
Tredagh in *Ireland*	17	35	53	11
Valence in *Spain*	22	05	39	55
Venice	36	15	45	15
Vienna	40	45	48	24
Vraniburgh in *Denmark*	36	45	55	54
Warſevia in *Poland*	46	15	52	20
Worms	31	30	50	25
York in *England*	23	20	54	00

A Table ſhewing the bearing diſtance, and number of miles from *London*, to moſt chief Cities in the World.

	Way.	Diſt.
Alexandria in *Egypt*	S e by e	2169
Amſterdam in *Holland*	e by n	0266
Athens in *Greece*	s e by e	1642
Antwerp in *Brabant*	Eaſt	0248
Barwick	North	0267
Babylon	e s e	2724
Bethſaida	s e by e	2369
Barmoudas	w s w	3409
Callicut in *Eaſt-India*	s e by e	5214
Callis in *France*	e by s	0086
Conſtantinople	e s e	1547
Dublin in *Ireland*	n w by w	0296
Dantzick	e n e	0961
Damaſcus	e s e	2404
Edinburgh in *Scotland*	North	0328
Epheſus	e s e	1808
Florence	s e	0802
Franckford	Eaſt	0448
Hamburgh	e n e	0538

Hieruſalem

	Way.	Dist.
Hierusalem	s e by e	2352
Isleland	n n w	0930
Joppa	s e by e	2318
Lisbon in *Portugal*	s s w	0985
Middleburgh in *Zeland*	East	0205
Mentz in *Germany*	East	0410
Millam	s e	0645
Moroc. in *Barb.* & *Tanger*	s s w	1449
Mexico	w by s	6844
Naples	s e by e	1051
Ninive	e s e	2635
Paris in *France*	s s e	0215
Philippi in *Macedonia*	e s e	1395
Pargue in *Bohemia*	East	0700
Quinzai the greatest	e by s	7272
Rome	s e by e	0887
Spiers	e by s	0430
Strawsborough	e by s	0432
Toledo in *Spain*	s by w	0934
Troy	e by n	1605
Tumes	s w by w	6045
Venice	e by e	0744
Civel	s by w	0950
York	North	0150

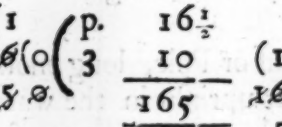
To know whether water may be conveyed by a Pipe, laid under the Earth, from a Pond or Fountain to your dwelling.

TAke a Staff or Pole, long enough, and ſet it upright in the water of the Pond, and mark how many foot is above water; then ſet another Pole of the ſame length at the place where you would have the Water conveyed, and at the top of your firſt Staff or Pole, place the left Edge of a Quadrant, and through the ſights ſpie the top of the other Pole, and if the Plummet cut any Degrees, the Water cannot be conveyed ſo as to run of it ſelf through a Pipe.

Having

Having the length of a Close, to find the breadth of an Acre.

Suppose the length of a Close be 50 Pole, divide 160 by 50.



	p.	f.
Breadth	3	$3\frac{15}{50}$

Another way to measure Land, Paving, Hangings, Seeling, Tiling, &c. by Multiplication, the Pole yard Ell, &c. that you measure with, being first divided into 100 parts.

Example.

If a piece of Land be 20 Poles, and

25

25 parts, or a quarter of a Pole both ways, or length and breadth, multiply them as whole numbers thus:

	pls.	prs.
Length.	20	25
Breadth.	20	25
	100	125
	400	500
	400	500

Poles. 410 | 0625 Parts.

Always cut off from the Product 4 figures next the right hand, and it is parts of a Pole, and them toward the left are Poles.

As 410 Poles, $\frac{0625}{10000}$ parts of one Pole.

How to lay out an Acre of Ground.

Poles breadth.	Length of the Acre. Poles.	Feet.	Poles breadth.	Length of the Acre. Poles.	Feet.
1	160		20	8	
2	80		21	7	10
3	53	5½	22	7	4½
4	40		23	6	15½
5	32		24	6	11½
6	26	11	25	6	11
7	22	14	26	6	2½
8	20		27	5	15¼
9	17	13	28	5	11½
10	16		29	5	8½
11	14	9	30	5	5½
12	13	5½	31	5	3½
13	12	5	32	5	
14	11	7	33	4	14
15	10	11	34	4	11½
16	10		35	5	9½
17	9	7	36	4	7¼
18	8	4½	37	4	5¼
19	8	7	38	4	3½

Poles breadth.	Length of the Acre.		Poles breadth.	Length of the Acre.	
	Poles.	Feet.		Poles.	Feet.
39	4	2	60	2	11
40	4		61	2	10
41	3	15	62	2	9¼
42	3	13¼	63	2	9
43	3	12	64	2	8¼
44	3	10½	65	2	8
45	3	9	66	2	7
46	3	8	67	2	6½
47	3	7	68	2	6
48	3	5	69	2	5½
49	3	4	70	2	5
50	3	3	71	2	4¼
51	3	2	72	2	4
52	3	1	73	2	3½
53	3	1½	74	2	3
54	2	16	75	2	2½
55	2	15	76	2	2
56	2	4	77	2	1½
57	2	13	78	2	1
58	2	14	79	2	0¼
59	2	12	80	2	0

The Uſe of the Table.

Suppoſe the length of a Cloſe or furlong be 50 Poles, how many Poles and Feet of $16\frac{1}{2}$ Feet to the Pole, is the breadth of an Acre.

Look for 50 in the firſt Column and againſt it is 3 Pole, 3 Feet, and a ſmall matter more to make an Acre: This Table is almoſt exact, but to do it by Arithmetick is more exact.

Note that in one Acre is 160 ſquare Poles.

A ſquare Pole is $16\frac{1}{2}$ foot both way or 272 ſquare feet is in a Pole.

An useful Table for a Shop-keeper to have by heart.

d.		s.	d.
20		1	8
30		2	6
40		3	4
50		4	2
60		5	0
70	is	5	10
80		6	8
90		7	6
100		8	4
110		9	2
120		10	0

IN Arithmetick the four first and chief Rules are called, Addition, Subtraction, Multiplication, and Division.

First, Addition is the adding of two

figures, or other numbers together, as 7 and 8 is 15, *&c.*

Example.

Suppose I have	
Apple-Trees	136
Pear-Trees	076
Cherry-Trees	107
Plumb-Trees	036
In all	355

To sum it up, begin at the lowest figure 6, saying, 6 and 7 is 13, and 6 is 19, and 6 makes 25, set down 5 at the bottom, and carry the 20 as 2; saying 2 as I carry and 3 is 5, and 7 is 12, and 3 is 15, set down the odd 5, and carry the 10 (as before) saying 1 and 1 is 2, and 1 is 3, set it down, so the total Sum is 355.

The

The ſecond Rule, Subſtraction, is the taking of a leſs number out of a greater, and to know what remains, as take 9 from 11, remains 2. Set it thus:

From	11
Take	9
Remains	2
Proof.	11

Add.

Thirdly, Multiplication is the multiplying two numbers together, as 6 times 6 is 36, *&c.*

Example.

Multiplicand	6
Multiplier	6
Product.	36

Mark how these figures are called, and bear it in mind.

Fourth Rule.

Division is the finding of a less number in a greater, saying how many times 4 can I have in 17.

Answer, four times, and 1 remains, set it thus:

Example.

R.
1

Dividend. 17 (4 Quotient.
Divisor. 4

For proof, Multiply the Quotient 4 by the Divisor 4, and it is 16, and add the remainder 1, makes 17 equal to the Dividend.

How

How to find numbers upon Gunters Line.

Firſt, it is figured thus, as 1 2 3 4 5 6 7 8 9 to the middle, then 1 2 3 4 5 6 7 8 9 10 at the end.

To find 15 on the Line.

For 1 take the Figure 1, for 5 take 5 of the large Diviſions, and that's the point.

To find 134 on the Line.

For the figure 1, take the figure 1 on the Line, for 3 take 3 of the great Diviſions, and for 4 take 4 of the ſmalleſt Diviſions.

Note, that the Figures 1 2 3 4 5 6 7 8 9 ſometimes ſignifie themſelves

ſelves alone, ſometimes 10 20 30, &c. ſometimes 100 200 300 1000, &c.

Multiplication by the Line.

Multiply 5 by 7.

Set one foot of the Compaſſes in 1, and extend the other to 5 upwards, with that extent place one foot in 7, and the other foot will fall upon 35, the Product or Anſwer.

Diviſion by the Line.

Divide 35 by 7, the proof of the laſt Queſtion, therefore work backwards, thus:

As 7 is to 1, ſo is 35 to 5, the Quotient or Anſwer.

If

If 45 yards of Cloath coſt 30 *l.* what will 84 yards coſt. Which is,

As 45 to 30 *l.* ſo 84 to 56 *l.*

Extend the Compaſſes downwards, from 45 to 30, that extent will reach downwards from 84 to 56 *l.* the price.

Thoſe that deſire to know more of this Rule, called alſo the Line of Proportion, may buy a Book thereof written by *William Leybern*, price 1s.

To reduce one ſort of Coin or Money into another, of ſeveral Nations, as alſo Meaſures and Weights.

Example,

In 2990 *French* Crowns of 6 s. the piece, how many pounds *Engliſh.*

Crowns.	2990
	6
Shillings.	17940

```
 11                l.
1794|0( 897  Answer.
 222|0
```

Another.

In 798 l. how many *Scotish* Marks, of thirteen pence half penny the piece.

Reduce the 798 l. into half pence, and the Product divide by 27 (the number of half pence in 13½ d.) and the Quotient gives the Answer.

So may you reduce several other Coins, from one to another.

Note that by the same Rule you may also reduce several sort of weights, or Measures, one into another, by reducing your Question into pounds or ounces, *&c.* or your Measures into feet, inches, or Barley corns, *&c.* or into pints, *&c.* and divide the Product by the number of Ounces, or Inches, or Pints, or Els, *&c.* that is in the measures that you would reduce it into, (the

(the dividend and the diviſor being both of one denomination) and the Quotient will ſhew the Anſwer.

Therefore to gain skill, be often trying with a Pen, which helps more than much reading, and comparing one Rule to another, to ſee how they agree, or differ, by the well peruſing of the Table at the end of this Book, *&c.*

How to draw out upon Paper any great Letter, or other thing that's written or printed upon Paper.

FIrſt, Take a Board of about one foot ſquare, or more, ſet it ſloping like a Desk, that the Light may come under it, in the middle thereof make a hole of what bigneſs you pleaſe, and place a piece of Glaſs therein to lie even with the Board, ſtarch the edge with Paper, and it is ready for uſe.

Secondly,

Secondly, take your Copy and lay it on the Glaſs, and upon that a piece of Paper, and pin them together at the corners, and then with a Pen you may draw the Letter, *&c.* And ſo by uſe you may come to draw without a Glaſs.

Thirdly, if you deſire to draw a great Letter or other thing, greater or leſs than the Copy, draw croſs Lines with black Lead of an equal diſtance upon the Letter or Copy, (which you may rub out again with the crumbs of white Bread,) like unto a harrow.

Then draw upon your Paper as many croſs Lines, at equal Diſtance, according as you would have your Letter in bigneſs, obſerving that you draw the parts of the Letter C in each ſquare that anſwereth them in your Paper.

The Shires and Pariſhes in *England*.

	pr.
Bedford-ſhire	116
Buckingham ſhire	185
Bark ſhire	140
Cambridg-ſhire	163
Ches-ſhire	068
Cornwell	161
Cumberland	058
Darby-ſhire	106
Devon-ſhire	394
Dorſet-ſhire	248
Durham	118
Eſſex	415
Gloceſter-ſhire	280
Hamp-ſhire	253
Hereford-ſhire	176
Hartford-ſhire	120
Huntington-ſhire	078
Kent	398
Lanca-ſhire	036

Leiceſter-

	pt.
Leiceſter-ſhire	200
Lincoln ſhire	630
Middleſex	073
London	121
Monmouth	127
Norfolk	660
Northampton	320
Northumberland	146
Oxford-ſhire	280
Richmond	104
Rutland-ſhire	047
Southampton	253
Shrop-ſhire	170
Somerſet-ſhire	385
Stafford-ſhire	130
Suffolk	575
Suſſex	312
Surrey	140
Warwick-ſhire	158
Weſtmoreland	026
Wilt-ſhire	304
Worceſter	152
York-ſhire	459

The

The Shires and Pariſhes of *Wales*.

Angleſey	074
Breck-nock	061
Cardigen-ſhire	064
Carmarthen	871
Denby-ſhire	057
Flint-ſhire	028
Glamorgan-ſhire	118
Merioneth-ſhire	037
Montgomery	047
Pembrook-ſhire	145
Carnarvan	098
Radmor-ſhire	052

Seventy ſeven Univerſities (ſo called) in the World, and yet ſo little true Learning.

In { *England* / *Scotland* } is { 02 / 02 }

In

In	*Spain*	15
	Isle of Majorca	01
	Polonia	03
	Prussia	01
	Lituania	01
	France	15
	Italy	12
	Bohemia	01
	Germany	18
	GermaniaInferiori	04
	Denmark	01
	Moravia	01
Is		77

In England *are*

Shires	52	Forrests	068
Bishopricks	26	Parks	781
Castles	186	Cities	25
Rivers	555	Par.Church	9725
Chases	013	Bridges	956

Anno 1640.

The ſignification of the ſeven Arts.

1. Grammar, ſignifies to write.
2. Rhetorick, to ſpeak fluently.
3. Logick, to ſpeak and reaſon.
4. Aſtronomy, the knowledge of the Stars.
5. Geometry, meaſuring.
6. Muſick, Authors of Verſes.
7. Arithmetick, is numbering.

A Mathematician is one that is skilled in the four laſt Arts.

Mechanick, or handycraft Tradesman.

Zenith, ſignifies the Sky over our heads.

Nadir, under our Feet, or oppoſite.

A ſemicircle, is half a Circle.

A Trapezia, is two Triangles joined.

Gunter's

Gunter's *Line.*

How to meaſure Board or Glaſs.

Suppoſe a Table or Board be 36 Inches wide, and 10 Foot long.

Extend the Compaſſes from 12 the Center upwards to 36, and that extent will reach from 10 the Length to 30 foot the Anſwer.

This is called over-board Meaſure, being the breadth is above 10 Inches.

So reckon the great Diviſions on the Rule.

Under board Meaſure is when the breadth is under 10 Inches wide.

Example.

Example.

Extend from 12 the Center, to 9 the breadth downwards, that extent will reach from 15 the Length downwards, to 11 Foot the Anſwer.

How to find the true ſquare of a round Timber Stick.

Suppoſe it is 62 Inches about, extend always from 10 in the middle of the Rule downwards to 62 the Compaſs, the ſame extent always take from 28 downwards, will reach to 17 Inches the ſquare.

How to find the number of Feet in a ſtick that is 17 Inches ſquare, and 13 Foot long.

Extend from 17 the ſquare to 12 always, that extent twice from 13 the length downwards, will reach to 26 Foot, the Anſwer.

Or

Or if the ſquare be 24, and length 8 Foot, extend from 12 to 24 the ſquare, that extent will reach twice from 8 to 32 Foot Anſwer.

This is called over-Timber Meaſure.

To meaſure Board or Glaſs by this Table for thoſe that have not Arithmetick.

Br.	In.	Length.	
	1	144	
	2	72	
	3	48	
	4	36	
½	4	32	
	5	38	9
½	5	26	2
	6	24	
½	6	22	2
	7	20	7
½	7	19	2
	8	18	
½	8	17	
	9	16	

Suppoſe a Board be five Inches and a ½ wide, how much of that board will make a foot.

Find the breadth in the firſt Column, and againſt it is 26 Inches, and 2 tenth parts of an Inch to make a Foot.

Note,

Br.	In.	Length.	
½	9	15	2
	10	14	5
½	10	13	8
	11	13	1
½	11	12	6
	12	12	
½	12	11	6
	13	11	1
	14	10	3
	15	9	
	16	9	7
	17	8	5
	18	8	
	19	7	7
	20	7	2
	21	6	10
	22	6	6
	23	6	3
	24	6	

Note, that when a Board or Timber is broader at one end than the other, add the breadth at both ends together, and take the half thereof for the true breadth or measure it exactly in the middle, and it is the same in a piece of Land, that lies so, *&c.*

To

To measure round Timber.

In.	Fe.	In.	10 parts of an Inch.
1	113	1	7
2	28	3	4
3	12	6	8
4	7	0	8
5	4	6	3
6	3	1	7
7	2	3	7
8	1	9	2
9	1	4	7
10	1	1	5
11	0	11	2
12	0	9	4
13	0	8	0
14	0	6	9
15	0	6	0
16	0	5	3
17	0	4	6
18	0	4	1
19	0	3	7
20	0	3	3

The Use of this Table.

Take the 4th part of the Girth in Inches, and find it in the first Column, and against it is the Feet, Inches, and tenth part of an Inch, that makes a Foot.

This

In.	F.	In.	10 parts of an Inch.
21	0	3	1
22	0	2	8
23	0	2	5
24	0	2	3
25	0	2	1
26	0	2	0
27	0	1	8
28	0	1	7
29	0	1	6
30	0	1	5

This Table and the next are as exact as the Carpenter's Rule, which measureth a round stick of Timber for 40 foot, that hath 50 foot in it, or thereabout.

Square Timber.

In.	Fe.	In.	10p.
1	144	0	0
2	36	0	0
3	16	0	0
4	9	0	0
5	5	9	1
6	4	0	0
7	2	11	2
8	2	3	0
9	1	9	3
10	1	5	2
11	1	2	2
12	1	0	0
13	0	10	2
14	0	8	8

Add the breadth and thickness in Inches together, and take the half for the square, which seek in the first Column, and against it is the Feet, Inches, and 10 part of an Inch, that make a foot.

The flatter the Timber is, the greater is the errour; but if it be almost as thick as it

In.	F.	In.	10p.
15	0	7	6
16	0	6	7
17	0	5	9
18	0	5	3
19	0	4	7
20	0	4	3
21	0	3	9
22	0	3	5
23	0	3	2
24	0	3	0
25	0	2	7
26	0	2	5
27	0	2	3
28	0	2	2
29	0	2	0
30	0	1	9

is wide, this way is well enough; for whereas the Carpenter's Rule commonly measures square Timber for more than it is, and round Timber a great deal less, because of allowance for Chips, as they say, which is most allowable in Oak of any other.

C.					Tun.			The price
q	s.	d			l.	s.	d	of Wares
1	2	4			2	16	8	at 6d. the
2	4	8			4	13	4	pound, is
3	7	0		l.	7	0	0	2 l. 16 the

					C.			hundred.
d	l.	s.	d	s.	l.	s.	d	At 6s. the
1	0	9	4	1	5	12	0	lib. is 33 l
2	0	18	8	2	11	4	0	12 s. the
3	1	8	0	3	16	16	0	hundred.

d	l.	s.	d	s.	l.	C. s.	d
4	1	17	4	4	22	8	0
5	2	6	8	5	28	0	0
6	2	16	0	6	33	12	0
7	3	5	4	7	39	4	0
8	3	14	8	8	44	16	0
9	4	4	0	9	50	8	0
10	4	13	4	10	56	0	0
11	5	2	8	20	112	0	0

If I ſpend 7d. a day, what comes it to by the year.

	l.	s.	d.
Seven pounds	7	0	0
Seven half pounds	3	10	0
Seven Groats	0	2	4
Seven Pence	0	0	7
In a year	10	12	11

And ſo is 8d. 9d. *&c.* a day.

Tho Oyos ef tho Reld ulo im oaoly pruco, boherding tho oair umd tho geed. Prov. 15. 3.

This is called Tranſhand, the which read thus:

For o u l m, read e a r n.

In.	F.	In.	10p.
15	0	7	6
16	0	6	7
17	0	5	9
18	0	5	3
19	0	4	7
20	0	4	3
21	0	3	9
22	0	3	5
23	0	3	2
24	0	3	0
25	0	2	7
26	0	2	5
27	0	2	3
28	0	2	2
29	0	2	0
30	0	1	9

is wide, this way is wellenough; for whereas the Carpenter's Rule commonly meaſures ſquare Timber for more than it is, and round Timber a great deal leſs, becauſe of allowance for Chips, as they ſay, which is moſt allowable in Oak of any other.

	C.				Tun.			
q	s.	d			l.	s.	d	The price
1	2	4			2	16	8	of Ware
2	4	8			4	13	4	at 6d. the pound, is
3	7	0		l.	7	0	0	2 l. 16 the

						C.		hundred.
d	l.	s.	d	s.	l.	s.	d	At 6s. the
1	0	9	4	1	5	12	0	lib. is 33 l
2	0	18	8	2	11	4	0	12 s. the
3	1	8	0	3	16	16	0	hundred.

d	l.	s.	d	s.	C. l.	s.	d
4	1	17	4	4	22	8	0
5	2	6	8	5	28	0	0
6	2	16	0	6	33	12	0
7	3	5	4	7	39	4	0
8	3	14	8	8	44	16	0
9	4	4	0	9	50	8	0
10	4	13	4	10	56	0	0
11	5	2	8	20	112	0	0

If I ſpend 7d. a day, what comes it to by the year.

	l.	s.	d.
Seven pounds	7	0	0
Seven half pounds	3	10	0
Seven Groats	0	2	4
Seven Pence	0	0	7
In a year	10	12	11

And ſo is 8d. 9d. *&c.* a day.

Tho Oyos ef tho Reld ulo im oaoly pruco, boherding tho oair umd tho geed. Prov. 15. 3.

This is called Tranſhand, the which read thus:

For o u l m, read e a r n.

THe Book, out of which I recited that part of Aſtrology in page 71 *&c.* has been printed this 30 years, and no anſwer has yet been given thereto, by any, as the Author (knoweth of) who is ſtill living in *Buckinghamſhire.*

Obj. *It hath been Objected unto me; ſaying, Why doſt thou write againſt Aſtrology, ſeeing thou haſt taught ſome People ſomething thereof?*

Anſwer. In Anſwer to which, I muſt confeſs, I have been deſirous after knowledge (as moſt young men are) not conſidering (at that day) that there is no true knowledge, but what is given only by Gods Spirit; and alſo not conſidering that the Serpent is more ſubtile than all the Beaſtly nature of Man, who begets deſire in Peoples hearts after all the vanities that's to be found in this world (ſtill to uphold his Kingdom in their hearts) and things unlawful to be ſought after by any (but more eſpecially Chriſtians) this Serpent, or roaring Lyon, that ſeeketh whom he can devour, or overwhelm in vanity, or choak by the Love and cares of this world, *&c.* he ſaying to ſome, ye ſhall be as Gods to predict things to come by me, *&c.* ye ſhall have the Friendſhip, and the Glory of the world which I will give thee, if thou wilt worſhip, or believe in me, *&c.* and ſo he keeps the

the minds of moſt men imployed in the many follies, and bewitching fancies, and cumbered about the many things (as aforeſaid) that they neglect the one thing needful (Gods Grace in their hearts) which Grace if truly minded, the Devil could not overcome them by his temptations (*viz.*) with the fading Glory of this world, *&c.* this Grace being the Armor of a Chriſtian) which hath appeared to all men. (*Titus* 2, 11.) which is but one ſaving Grace (laying aſide the School Divines, diſtinction of more than one) for the leaſt meaſure thereof (if kept to) will reſiſt the Devil, that he flies; for in it he hath no part; and it is ſo joyous to the true Chriſtian, that for it, and by it, he doth forſake the Devil and all his Works, the vain Pomp, and Glory of the world, with all the covetous deſires of the ſame, the carnal deſires of the Fleſh, and not to follow, and be led by them.

The forſaking of theſe vices, makes a Chriſtian; not the often ſaying, or hearing, or reading them.

Therefore I praiſe God, who (by his Grace) hath kept me, that by it, I ſoon come to ſee the net, which the Devil ſpreadeth, to catch all the ſearchers into the Aſtrological Art, *&c.* (by the golden bait of periſhing Glory, but all have found him a Lyar (before Death) that have truſted to him) out of whoſe myſterious Charms, there is no way to eſcape, but by apply-

ing the whole heart (to Gods Grace aforesaid) in which the blood of Christ Jesus is witnessed that cleanseth from all Sin, yea, though thou hast made a Covenant with Death and Hell; the Lord will break it, if thou truly returns to his Grace (and go out no more) for in it is the *Pearl* of great Price, and for which all the truly wise Merchant Men will sell all (their fading Riches in Sensual-wisdom, Glory, and Babilonish skill) to purchase, or obtain more and more thereof, from the hand of God.

I was alwaies against the practise of resolving of Horary questions (so called) seeing People run to the Astrologers to be resolved in things (at this day) as People did in former Ages, run to the Oracles of their Wooden-Gods, * Athiest-like, as if they did believe that there is not a God in *Israel* to take Counsel at; Wo to the Rebellious Children, saith the Lord, that taketh Counsel, but not of me, *&c*, *Isa.* 30. 1. Wo unto them that seek deep to hide

* When the Devil was dumb, at any time in the Wooden Gods (which they & the heathen Oracles were ever since Christs Offering, *&c.*) the Priests to keep the people in Ignorance, put into them a man or men to speak (unknown to the people) to resolve their doubts, *&c. Dan.* 3. Query. Hath that man put away all Idols, that performs a Worship made up, by mens invention, and doth not perform all the worship to the true God by the immediate Teachings and Leadings of Gods Spirit, *&c. John* 4. 24.

their

their Counſel from the Lord, and their works are in the Dark, and they ſay, who ſeeth us, and who knoweth us? *Iſai.* 23. 15. There are many devices in a mans heart, nevertheleſs, the Counſel of the Lord, that ſhall ſtand, *Pro.* 19. 21.

God Created the Day, *&c.* and God ſaw, that it was good, *Gen.* 1. 5, 10. Contrary to which our Aſtrological obſervers of Times, ſay, that there are 5,6, 7,and ſometimes more, evil, or unfortunate days in every month (that is to ſay) every day,that the Moon is in Conjunction, ſquare or oppoſition to the two Stars,called *Saturn*, and *Mars*, ſaying, theſe are unfortunate days, full of fears, in theſe days take no Journy, take no Phyſick, *&c.*

And when the Moon is Conjunction, *&c.* of the Star called *Venus* (which is two or three times in a Month) ſuch days, they ſay, are days of pleaſure and delight, *&c.*

Thus Reader have I ſhewen thee a little of our Aſtrological Obſervers of Times (in this Nation) and whether theſe things differ at all from the Obſervers of Times mentioned by *Moſes*, *Deut.* 18. 14. ſaying unto the Children of *Iſrael* (*viz*) and becauſe of theſe abominations, the Lord thy God doth drive them out before thee, *v.* 12 (aforeſaid)

Now let the witneſs, for the true, and living God in thine heart be the Judge, and not the ſelfiſh and deviliſh Wiſdom that reigns in ſome men, that are ſo wiſe to do evil, (as the ſaying

is) can make a bad cauſe ſeem good; and a good cauſe ſeem bad, if it ſtands not with their intereſt in the obtaining of Earthly ends, *&c.*

Let Love be without diſſimulation, abhor that which is evil, cleave to that which is good, *Rom.* 12. 9.

The Aſtrologers will not own, that they follow the Magick Art, or going on towards it, which nothing ſeems clearer, for people go to them to be reſolved in their doubts (as the Babilonians did to their Magicians as unto an Oracle, and they know that they cannot reſolve doubts infallibly by all the Art of Aſtrology, without the help of the ſeven planetary Angels of the Magicians (aforeſaid) nor then neither (yet the Devil helps them moſt as to perform ſuch things (when God has given them up to hardneſs of heart (by often rebellion againſt his good Spirit) for *Lilly* in one of his Almanacks, adviſeth ſome Students of Aſtrological, and Magical Books Printed in that Year, as alſo of Sigils, Lamens, Images, and the Magick of the Ancients, *&c.* I hold (ſaith he) the preſent time capable of receiving, *&c.* you may perceive that in all their Art, nor the Devil in any of the Magicians could foreſee, the great dryneſs of the Earth (which God was pleaſed to ſend this Year 1681 to ſhew how ſoon he can blaſt all, if people turn not from the evil of their ways (that Hay in leſs than ſix weeks time, roſe from ten ſhillings a Load to forty in

ſome

ſome places, and came to be plentiful, before the Summer was ended; therefore in God alone let us truſt, and in no Art of the Egyptians, for the Devil was a lyar from the beginning, and ſaith *G. Abbot*, late Archbiſhop of *Canterbury* (ſo called) in a deſcription of the World, p. 115, 116, for in *India*, and all the Eaſtern parts, ſo eſpecially in this Country, their Noblemen, and Prieſts, and very many people, do give themſelves to all Arts of Divination, here were the great Sooth-ſayers, Enchanters, and Wiſemen, as they call them, here were the firſt Aſtrologians, which are ſo deſcribed and derided in the Scripture, it is thought that a great reaſon whereof theſe Chaldeans were expert in the laudable knowledge of Aſtronomy, was partly becauſe the Country is ſo plain, that being without hills, they might more fully and eaſily diſcover the whole face of the Heaven, and partly becauſe the old Fathers which lived ſo long, not only before, but in ſome good part alſo after the flood of *Noah*, did dwell in or near to theſe parts, and they by obſervation of their own, did find out, and diſcover many things of the Heavenly Bodies, which they delivered as from hand to hand to their poſterity, but as Corruption doth ſtain the beſt things, ſo in proceſs of time, the true Aſtronomy was defiled with ſuperſtitious Rules of Aſtrology (which cauſed the Prophets *Iſaiah*, and *Jeremiah* ſo bitterly to inveigh againſt them.)

And then in their fabulosity they would report that they had in their Records Observations for 2500 years, which must needs be a very great untruth, unless we will qualifie it, (as some have done) expounding their year, not of the revolution of the Sun, but of the Moon, whose course is ended in the space of a Month,

Quid enim iniquius, quam ut oderint homines quod ignorant, et iamsi res meretur odium? Tertul. Apologet.

The Lord frustrated the tokens of the Stars, and maketh Diviners mad, that turneth wise men backward, and maketh their knowledge foolish, *Isa.* 44. 24, 25.

Fortune

Fortune telling, by the Lines in the Hand, an Egyptian *Folly.*

THE Aſtrologers pretend, that they can prognoſticate of the future happineſs or unhappineſs of Nations, and alſo peoples good and evil fortune by the Stars, or Hoſt of Heaven; (which the Heathen worſhipped as Gods.) And they alſo hold, that the Bodies of Men, Beaſts, Hearbs, Mettals, *&c.* are under the Planets Government, and that we are to adviſe, or take Counſel of them (according to their Aſtrological Aphoriſms) when we gather Hearbs, go to War, *&c.* 2 *Sam.* 5. 19.

Can they yet ſay, that they do not adore or worſhip the Hoſt of Heaven, as the Heathen did? 2 *Kin.* 17. 16. 21. 3. *Act.* 7. 42. When the Lord hath ſaid, *Jer.* 10. 2. *Learn not the way of the Heathen*, &c. And do not the Aſtrologers alſo run into Egyptian-darkneſs, by telling Peoples Fortunes by the Lines or Marks in their Hands, (ſtill going for Counſel, *Iſa.* 30. 1. to the Hoſt of Heaven, like the Heathen and Egyptians) ſaying, one Line in the hand, is the Line of *Saturn*, another part they call the Mount of *Jupiter*, another of *Mars*, *Sol*, *Venus*, &c. and ſo are leading People back into *Egypt*, and taking the Heathen Gods for Leaders and Govern-

Governers, as if man was altogether in a brutish State, and had nothing of God manifest in him, *Rom.* 1. 19. though in God he is to live, move, and have his Being, and know him, to govern his whole heart and Soul; but not moved, ruled and Governed by any of the heathen Gods: yet the Lights in the firmament, to separate the day from the night (every Christian owns them in their places) for signs, and for seasons, and for days, and for years, *Gen.* 1. 14. as God hath placed them in, in which they keep their places, in dividing the day from the night, *&c.* though man hath not kept his place, and we are not to fear them, as having Dominion over us, *Jer.* 10. 2. but the Lord God only who made them; and still to admire his wonderful works in the Creation: But to be brief, (saith *W. S.*) "But "if this Mount (that is, the Mount of *Venus* so, "called by him in the hand) be infortunated by "evil Lines, or Lines from evil places, and ir- "regular figures, shews a Lecherous person, an "Adulterer, a poor, base, sordid wretch, who "shall spend his substance on Whores, *&c.* Now if the Fortune-teller gives this judgment on such a person, by the Lines aforesaid, and is really such a person; will not this judgment by the Lines, more harden his heart through this Idolatrous belief, that he may have by these Lines aforesaid, that may cause him to say, this is my fortune, I cannot help it, God hath so made me? *&c.* and so remains in Darkness

and

and Errour. Oh! What will they make man to be! (whom God hath created in his Image, 1 *Cor.* 11. 7.) A Beaſt, nay, of ſome men they liken to be created worſe than a Beaſt, to be born with ſuch evil marks upon his hand; theſe marks happen but to ſome, ſay they; but this blind belief happens to too many, that believe that the Stars, and the ſaid marks in the hand, ſhew the whole courſe of mens lives. And further, ſaith he, "Therefore it behoves the in-"duſtrious and ſtudious Artiſt not to determine "all things at firſt ſight, (that is of the hand;) "for no man can attain the knowledge of all "particulars at one Inſpection; but yearly "to make new Obſervations, as the per-"ſon encreaſes in age. See *W. Salmon* of Chiromancy, who for proof quotes *Job* 37. 7. by the new Tranſlation, *viz. He ſealeth up the hand of every man, that all men may know his work.* But in the old Tranſlation I find it is, *With the force of the Rein he ſhutteth men up, and all men may know his work*: (mark the difference.)

Now bleſſed be the Lord, the living God, that hath unvailed to many this groſs *Babyloniſh* and *Egyptian* Spirit of Darkneſs, (that by its ſenſual Wiſdom) would draw people to truſt to a Reed of *Egypt*, (Jer. 17. 5.) which turneth the truth of God into a lye, and worſhippeth and ſerveth the Creature, forſaking the Creator, which is bleſſed for ever. *Rom.* 1. 25.

Behold, you truſt in lying words that cannot profit. Jer. 7. 8.

Concerning

Concerning a Soothſayer, or Augurer, that pretends to know things to come by the flying of Birds.

THe *Rabbins* ſpeak in this wiſe: He is a Soothſayer, who will ſay, becauſe a morſel of Bread is falln out of his Mouth, or his ſtaff out of his hand, or his Son called him back, or a Crow croked unto him, or a Goat paſſed by him, or a Serpent was toward his Right hand, or a Fox on his Left hand, therefore he will ſay, do not this or that to day: Theſe words are uſed, *Gen.* 30. 27. *I have learned Experience,* (ſaith Laban) *that the Lord hath bleſſed me for thy ſake.* Again, *Gen.* 44. 5. *Is not this the Cup in which my Lord drinketh? and whereby he divineth?* That is, proveth or maketh trial or experience what manner of men ye are. The Heathen people were very ſuperſtitious in theſe obſervations; ſome days they counted unlucky, others lucky, (as our Aſtrologers do now) ſome unfortunate to begin Battle, and ſome days unfortunate to marry: and as they were ſuperſtitious in obſerving unlucky ſigns, (as they called them) ſo likewiſe in the means uſed to avert the evil

evil portended: The means were either words or deeds; thus if an unlucky bird (ſo called) or ſuch like came in their way, they would fling ſtones at it: And of this ſort is the ſcratching of a ſuſpected Witch, which (at this day) amongſt the ſimpler ſort of people, is thought to be a means to cure Witchcraft. By words alſo they thought to prevent the evil ſignified by ſuch ſigns, when they ſay, *This evil light on thine own head.* Vid. apud Theophraſt. Character. & D. Kinchien radic.

My people aſk Counſel at their ſtocks, and their Staff teacheth them: for the Spirit of Fornication hath cauſed them to err, and they have gone a whoring from under their God. Hoſ. 4. 12. *Ezek.* 21. 21. *Lev.* 18. 26, 31. *Eccleſ.* 24. 5, 6, 7.

The manner of the Moons Eclipſe.

THe word Eclipſe, is as much as to ſay, as to want light, and to be darkned, or in part hidden from our ſight.

When the Sun and Moon are oppoſite one to the other, diametrically, and the Earth in the very midſt between both, that is, when a right line drawn from the center of the Sun, to the center of the Moon, paſſing through the Center of the Earth, for the Body of the Earth, and water being thick, and not tranſparent, caſting his ſhadow to that point, which is oppoſite to the place of the Sun, will not ſuffer the Moon to receive any light from the Sun, from whence ſhe borroweth her light (as the Aſtronomers write.)

And note, that every time ſhe is at the full, ſhe is oppoſite to the Sun, and yet the Earth is not at every ſuch full, diametrically betwixt her and the Sun, for then ſhe ſhould be Eclipſed at every full, which indeed cannot be, unleſs ſhe be either in the head or tail of the Dragon ſo called, being (two oppoſite places in the Skies, or Heavens.

Now the Moon is Eclipſed in part, when the Sun, the Earth and the Moon be met in one ſelf diametral line, but the Moon is declining either on the one ſide, or the other.

But

But note, that the Eclipſes of the Moon may be univerſal, becauſe the Earth is far bigger than the Moon, and thereby able to ſhadow the whole Body.

The manner of the Suns Eclipſe.

THe Eclipſe of the Sun is when the Moon is betwixt the Sun and the Earth, which chanceth in a conjunction. or new of the Moon, and yet not in every conjunction, but when it falleth in one of the two oppoſite parts of Heaven called the head or tail of the Dragon, which may chance (as is ſaid before) either totally, or in part, totally in reſpect of thoſe parts of the Earth whereon the Shadow directly falleth, for ſeeing the Moon is far leſs than the Earth, ſhe cannot ſhadow all the Earth, and therefore the Eclipſe of the Sun cannot be univerſal, but yet to ſome part of the Earth, it may be total or dark, to ſome partly, and to others nothing at all.

A Tide

A Tide Table, ſhewing the time of full Sea in the principal Havens in England, *or near thereunto.*

Names of Havens.	H.	M.	Points of the Compaſs. South	North
Quinborow. *Southhampton.* *Portſmouth.*	0	0	South	North
Redban. *Aberden.*	0	45	s w by w	n e by e
Graveſend. *Downs.* *Dundee.*	1	30	s s w	n n e
St. Andrews. *Scilly.* *London.*	2	15	s w by s	n e by n
Tinmouth. *Hartelpoole.* *Barwick.*	3	0	s weſt	n Eaſt
Oſtendfount.	2	45	s w by w	n e by n
Frith, Leith. *Dunbar Narbe* *Foymouth.*	4	30	w s w	e n e
Gernſey. *Lizard.*	5	15	w by s	e by n

Names of Havens.	H.	M.	Points of the Compaſs.	
Foy, Lin Humber Way. Dartmouth or Plimouth, Antwerp.	6	0	East	Weſt
Briſtol, Lanion, Foulneſs.	6	45	e by s	w by n
Bridgewater, Texel, Milford.	7	30	e by e	w n w
Portland, Peterport, Hague.	8	15	s e by e	n w by n
Orkney, Pool, Orwel, Shelens.	9	0	s East	n w
Deep, Lux, Lenoyes, Needles.	9	45	s e by s	n w by n
Bolyn, Dover, Harwich, Yarmouth.	10	30	s s e	n n w
Callis, Rye, Winchelſey, Calſho.	11	15	s by e	e by w

The

The Use of this Table.

Add the Hours and Minutes right against each Haven, to the Moons coming to the South, and the whole result will be the time of the Tide, or high water. By this Table you may see what point of the compass the Moon is in, at the time of the Tide, or full Sea.

The Moons coming to the South is found in an Almanack.

The Characters of the seven Planets.

Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

♄ ♃ ♂ ☉ ♀ ☿ ☽

The Characters of the 12 Signs.

Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra,

♈ ♉ ♊ ♋ ♌ ♍ ♎

Scorpio, Sagitarius, Capricornus, Aquarius, Pisces.

♏ ♐ ♑ ♒ ♓

To find what sign the Sun or Moon is in.

What sign is the Sun in the 6th day of *September*, 1681. First find the day of the month by an Almanack, and right against it is 24 d. 0 m.

0 m. in ♍, the Moon at the ſame time is in 17 d. 25 m. in ♏. Do ſo another time.

Circles of the Sphere.

Note, that the aforeſaid 12 ſigns in the Zodiack, (ſo called,) are only as a ſuppoſed Circle or Circles, divided into 12 equal parts, (in the Firmament) whoſe breadth is about 23d. 30 m. on each ſide of the equinoctial Line towards the two Pole Stars; the whole Circumference (or round the World) of this Circle, is 360 Degrees, and every Degree upon the Earth is 60 miles.

Secondly, Every one of theſe 12 Signs are divided into 30 Degrees, and every Degree into 60 Minutes, *&c.*

Thirdly, The outmoſt ſide of this Circle, or Circles, towards the North Pole, is called the Tropick of Cancer, (one of the ſaid 12 ſigns) the which when the Sun is in (about the 11th of *June*) the days are at the longeſt.

Fourthly, And the other ſide of this Circle, next the South Pole, is called the Tropick of Capricorn, the which when the Sun is in, (about the 11 of *December*) the days are at the ſhorteſt.

Fifthly

Fifthly, In the middle of this Circle, or Circles, or Zodiack, may be ſaid to be the equinoctial Line, into which when the Sun cometh, (about the 10 of *March*, and the 10th of *September*) the days and nights are equal throughout the World.

Laſtly, The Sun is a whole year in paſſing through all theſe ſigns, and the Moon in one Month; and that neither of them come ſo near the two Pole Stars, as 60 Degrees, which makes that the Earth is ſo very cold againſt them, as in *Greenland*, ſo called, where there is Ice all the year, being only inhabited by wild Beaſts and Fowls in abundance.

Signs

Signs of Rain.

1. SUn rising seems bigger.
2. Sun rising with a Circle.
3. Setting in a black Cloud.
4. Sun or Moon looking pale.
5. Sky red in the morning.
6. Often change of the Wind.
7. No dew morning or night.
8. Many small Clouds North West at Evening.
9. Wind long in the South.
10. Few Stars seen.
11. Moons Horns thick at rising.
12. Stars seem bigger.
13. Many Stars and Wind East in Summer.

Signs of fair Weather.

1. The Sun looks bright.
2. Mists in the Water.
3. Rain-Bow after Rain.

Signs of Frost.

1. Many Stars, and the Wind East.

Signs

Signs of Wind.

1. Sun and Moon look red.
2. Sky red in the morning.
3. Murmuring of Wind in the woods.
4. Shooting of Stars.
5. A Circle about the Moon at the Full.

These Signs of the Weather are not so fallible as Astrological Predictions.

And People sometimes are saying, we want Rain, and sometimes fair weather, all signs fail. Oh! But the greatest want is the want of Obedience to the Talent or measure of Gods Grace in every heart, that would lead People into Temperance in all things, in fruitful seasons, and out of that mind, that seldom thinks that they have Apparel, Meat, Drink, and Furniture good enough, and that makes waste of any of Gods good Creatures (as too many do) when the poor wants) *So that now, if it shall please God to cause a Famine, it is but just upon many, who regard not, nor lay to heart the many warnings and threatning Judgments (that hangs over our heads)

* *Jacob* vowed, that if God will be with him, and will keep him in the way that he goes, and will give him bread to eat, and raiment to put on, he will give the tenth

heads) which God hath ſhewed to many, in the midſt of many Mercies,) yet but few regard with their whole heart, to ſeek after Righteouſneſs by departing from iniquity in the fear of the Lord; becauſe Sin is the chief cauſe of ſorrow, that comes upon Man and Beaſt, and makes the Earth to mourn.

unto the Lord, *Gen.* 28. 20, 22. Even ſo will the ſeed of *Jacob* at this day, give the Tenths, or more, if need be, of the increaſe of Gods Bleſſings upon their outward Eſtate, unto the Lord, that is, unto the poor, and Fatherleſs, and Widdows, that wants relief, *Mat.* 25. 40. 2 *Cor.* 9. 7.

Oh, that People ſhould ſtill reſiſt the ſtrivings of Gods good Spirit, as in every Age! *Gen.* 6. 3. that would lead them out of all evil into favour with God, *Deut.* 28. 2, 3, 4, 5. Are people willing to forget, that the ſins of the people have in all ages brought Gods Judgments upon them? Which makes the Righteous rejoyce, becauſe many will learn Righteouſneſs when Gods Judgments are in the Earth, *Iſa* 26. 9. Though the Righteous (in ſome outward things) bear a ſhare of the Judgment, yet have they true Content, Peace, and Joy, being redeemed from the Earth, and all viſible things ſo as to ſet their hearts upon them. 1 *Kin.* 8. 35, 36, 37. *Zeph.* 1. 3. *Deut.* 28. 47. 32. 4. *Jer.* 30. 15. *Pſal.* 5. 12. 38. 25. *Prov.* 11. 10.

An Image, called, The Rood of Grace.

IN the beginning of the Reformation (in King *Henry* 8th's time) one *Cromwel* was greatly in favour with the King, and was made one of his Privy Council, *&c.* He brought to light and ſuppreſſed many Popiſh Idolatrous Images, and other ſuperſtitions of the Church of *Rome*, for which they ſought his death, which the King afterwards lamented, *&c.* One Rood of Grace or Image, wherein a man ſtood incloſed with a hundred Wires within the Rood, to make the Image goggle its Eyes, nod its head, hang the Lip, move and ſhake its Jaws, according to the value of the gift offered; if it were a ſmall piece of Silver, then would he hang a frowning Lip, if it were a piece of Gold, then ſhould his Jaws go merrily: Thus were poor peoples Souls ſeduced, and their Pockets pick'd by theſe Idolatrous forgers, until *Cromwel* cauſed the ſaid Image to be carried publickly to *Pauls* (in *London*,) where the People tore it in pieces.

Then in Queen *Maries* time (Daughter to the ſaid King *Henry* the 8th,) Biſhop *Bonner* put out a Mandate to the Prieſts within his Dioceſs, commanding

commanding, that comely Roods or Images ſhould be again ſet up in all Churches, *&c.* the ſame injunction was publiſhed in other Dioceſſes; for at *Cockram* in *Lancaſhire*, the Pariſhioners and Wardens had agreed with a Carver to make them a Rood, to ſet up in their Church, at a certain price, which the Carver did; but the Rood being made of an ugly grim Countenance, they diſliked it, and refuſed to pay the Workman that made it, whereupon by Warrant he brought them before the Mayor of *Lancaſter*, who was a favourer of the Proteſtants, and a man againſt Idols; when they came before the Mayor, he aſked them why they did not pay the man according to their agreement; they replied, they did not like the grimneſs of its Viſage; ſaying, they had a man formerly with a handſome Face, and they would have had ſuch another now. Well, ſaid the Mayor, though you like not the Rood, the poor mans labour has been never the leſs, and it's pitty he ſhould loſe; but I tell you what you ſhall do, pay him the Money you promiſed him, and if it will not ſerve you for a God, you may make a Devil of it, at which they laughed, and ſo departed.

How pleaſant Pictures become Idols in the Heart.

AN Image, or Idol, ſaith *Paul*, 1 *Cor.* 8. 4. is nothing, *&c.* that is, it is nothing to thee; but if thou ſet it in thy Heart, and affectionate it, (or any other Picture,) thou bows to it, and this is Idolatry. *Thou ſhalt make thee no graven Image* (ſaith God,) *neither any ſimilitude of things that are in Heaven above, neither that are in the Earth beneath, nor that are in the Waters under the Earth; thou ſhalt not bow down to them*, &c. Exod. 20. 4, 5. Though we make them, ſay ſome people, we do not bow to them, or worſhip them. *Anſwer.* If thou art covetous after them, and haſt inordinate affection to them, thou haſt ſet them in thy heart, and this is Idolatry, *Ezek.* 14. 2. *Col.* 3. 5. *And worſhips, and ſerves the Creatures more than the Creator*, &c. Rom. 1. 25. *Set your affections on things above, not on things on the Earth*, Col. 3. 2. *My Son, give me thine heart, and let thine eyes obſerve my ways*, Prov. 23. 26. So that he that has given his heart to God, his affections will not be ſet upon likneſſes, for ſo his mind may be drawn from God who is to have the whole heart. We may read, that the Heathens did wonderfully adore the likeneſſes

neſſes of things, &c. (yet being no example to a Chriſtian, whoſe heart and Treaſure is only in God, and the Luſt of the Eye cannot bewitch him.) For, ſaith *W. Salmon*, in his Book of Drawing, Painting, &c. *pag.* 244. this imitation of the Life gave the *Artizan* fame, which fame quickned his aſpiring thoughts, adding more fuel to the Flames, till ſuch time as he brought forth a moſt abſolute work, whereby he conceived a joy, content and ſatisfaction (mark that) as durable as the work it ſelf, upon which he now conceived himſelf a happy man, and through a juſt affiance of his Vertues, knows himſelf to be lifted up abovethe reach of Envy, where he ſtands ſecure of his fame, enjoying in this life (as if he were now conſecrated unto Eternity) the Veneration that is like to follow him after his Death; thus an honeſt emulation, and confidence, bringing forth works of general applauſe, procureth unto its Author an everlaſting glory (then not given only to God.) Again in *Pag.* 245, ſaith he, *Beroſus* excelled in Aſtrology, wherefore the *Athenians*, for his divine Prognoſtications, (mark that) erected him a Statue with a Golden Tongue, ſet up in their publick Schools, as *Pliny* ſaith, *lib.* 7. *cap.* 37. Publick Libraries were furniſhed alſo with golden, ſilver and braſs Images of ſuch, whoſe immortal Souls did ſpeak in thoſe places. The provocation of Vices have alſo augmented the Art; (mark that,) it hath been (pleaſing) to

engrave wanton Lasts upon their cups, and to drink in Ribauldry and Abominations, as *Pliny* saith in the *Proem.* of his 33 Book.

(Are these things good to be dedicated to a Nation professing Christianity?)

And this Author goes on, and tells us, how the Ancients depicted their Gods, as *Saturn*, *Jupiter*, &c. *Diana*, *Juno*, *Neptune*, &c. In the greatest imaginary Glory, to beget all their fame, *&c.* when all these things and the pleasant Pictures, with all the *Babylonish* rubbish, are for the fire of Gods wrath, that draw the heart from God. And it is great pity, that the Author (whom God hath given so much Wisdom) should rake in this *Heathenish* and *Babylonish* rubbish, *&c.*

And though God once commanded *Moses* to make some things under the Law, who hath he commanded, in this Gospel time, to imitate or make the likeness of any thing, that may so affectionate the Heart, as to draw it from God to commit Idolatry?

And also though God (to shew his wonderful works) hath made variety of Colours in the Flowers, Hearbs, *&c.* It is no part of Christianity to deck or cloath our selves in imitation of the colours of Flowers, or to make the likeness of any of them, to so affectionate the Heart, as to forget the giver, or take any Glory to our selves, in drawing the likeness of them (as aforesaid) as some have done; but rather give

all

all Glory unto God, admiring his wonderful power in creating these Flowers, Hearbs, &c. for the use of Man.

Lastly, Hast thou made any likeness, or pleasant Picture of Religion for others to imitate? or set up any spiritual Gift (given thee of God) above Gods Spirit in thy heart? and dost administer it unto others, without the immediate leadings of the same Spirit? Thou hast set up an Idol in thine heart.

1 Joh. 5. 21. *Little Children, keep your selves from Idols.* Amen.

If any shall yet deny, that there's an Idolizing of Pictures and graven Images, [*whereby the Lord hath not the whole Heart,*] I shall for proof recite some more words out of the aforesaid Author's Book, of painting, graving, &c. in *pag.* 232, 233, 246, 253, 262. (saith he) And therefore those that would profit much, must take care and pains to furnish their minds with all sorts of useful Images and Ideas. And *Proclus* saith, If you take a man brought forth by nature, and another by art of carving, that by nature shall not seem the statelier, because Art doth many things more exactly: [*Where's God's Glory?* W. M.] To which *Ovid* assents, when he saith, that *Pygmalion* did carve the Snow-white Image of Ivory, with such a happy dexterity, that it was altogether impossible that such a Woman should be born. [*Are not all*

things possible with God? W. M.] The estimation of the Artists were also understood from the esteem and high rates their works were prized at. A Picture of *Bularchus* a Painter, was valued at its weight in Gold, *&c. Cæsar* paid to *Timomachus* Eighty Talents of Gold (about 14000 pounds *Sterling*) for the Pictures of *Ajax* and *Medea*. Many more examples we might produce (saith he) but these may suffice; at length no price was thought equal to their worth, *&c.* [*Was not this Idolizing them?* W. M.] Great minded men are most of all given to entertain stately conceits; therefore (saith he) an Artizan *(or Artist)* ought to be of a magnanimous Nature, if not, yet at least he ought with a determined resolution to aim at magnificent things. So it seems that Nature did dispose *Nicophanes* to a high strain of Invention: *Nicophanes* (saith *Pliny*, *Lib.* 35. *Cap.* 10.) was gallant and neat, so that he did paint Antiquities for eternity, *(mark that)* whereby he was commended for the magnificence of his work, and gravity of his Art. Such Artificers therefore as do bring any thing to perfection, must be of an exceeding great Spirit, [*then not poor in Spirit*, Matth. 5.] and entertain upon every occasion great thoughts, and lofty imaginations, *(Isa.* 2. 8, 11.) by this means they shall gain everlasting Fame, *&c. (mark that.)*

Lastly, A good invention affects the mind, true proportion draws the Eyes, lively motion moves

moves the Soul. *(Is not then God forgotten?* W.M.) exquisite colours beguile the phantasie, and an orderly disposition wonderfully charms all the senses; *(Here's a joy, but not in God,)* if all these unite and center in one piece, how great an excellence and perfection will appear? what a comely Grace? This Grace it is which in beautiful bodies is the Life of the beauty, and without which its greatest accomplishments cannot please the beholder: [*Grace in the heart is the greatest perfection of Beauty.* W.M.] * For it is not so much (saith he) the perfection of Invention, proportion, Colours, Motion, & Disposition apart, which affects the senses, but all these perfections absolutely united, which brings forth that comely Grace and highest perfection, which Art aims at, and the Artizan strives after. [*Here the beauty of created things is called the highest perfection, or Grace, which is only due to God's Power or Grace in the Soul.* W. M.] This Grace, saith he, proceeds not from any rules of Art, but from the excellent Spirit of the

* The Image or Teraphim which *Michal* put in the Bed, 1 *Sam.* 19. 13. was a compleat Statue, or Image of a man. The use of such Images (saith he) was to consult with them as with Oracles, concerning things for the present unknown, or future to come. To this purpose they were made by Astrologers, under certain constellations capable of heavenly Influences, whereby they were enabled to speak. *The Idols have spoken vainly*, Zec. 10. 2. *Vid. Aben. Esra, Gen.* 31. And among other Reasons why

Rachel ſtole away her Fathers Images, this is thought to be one; that *Laban* might not by conſulting with theſe Images diſcover what way *Jacob* took in his flight. *Gen.* 31. 19. And it is ſaid, that *Zoroaſtes*, a King of the *Bactrians*, in the time of *Ninus*, he was an excellent Aſtrologer, (ſaith the Author) and firſt invented Magical Arts. They are indeed the moſt likely men. See *pag.* 77.

Artificer; it is eaſier attained by Obſervation [*not called by God to ſuch works, though* Bezaleel *and* Aholiab *were called to make curious works in Gold, in Silver, in Braſs, and in Silk, for the Tabernacle*, Ex. 31. W. M.] and a good Judgment, than learned by precepts; as *Quintilian* in his Inſtitutions, *lib.* 11. *cap.* 1. learnedly obſerves. And this Grace is moſt graceful, when it flows with facility out of a free Spirit, and is not forced or ſtrained out with Labour and toil, which quite ſpoils and kills the Life of the work: Now this facility ſprings from Learning, Study, and exercitation, Art and Nature muſt concur to the Conſtitution of this Grace; Art muſt be applied directly to thoſe things, which we naturally affect, and not to things which we loath, leſt we miſs of that Glory which we ſeek after. [*Oh, the fading Glory of this Worlds Wiſdom, Art, Learning, &c. that takes all to itſelf, &c.* W. M.]

Thus ſaith the Lord, Let not the wiſe man glory in his Wiſdom, neither let the mighty man glory in his Might, let not the rich man glory in his Riches; but

let

let him that glorieth glory in this, that he underſtandeth and knoweth me, that I am the Lord, which exerciſe Lovingkindneſs, Judgment, and Righteouſneſs in the Earth; for in theſe things I delight, ſaith the Lord. Jer. 9. 23, 24.

Painting the Face; one of the Marks of of a Jezebel, 2 Kings 9. 30. for ſhe painted her Face, and tired her head, when ſhe heard of Jehu's *coming; like the Proud ones of our day.*

WIlliam Salmon in his Book before-mentioned, (ſaith) ſome may wonder that we meddle with ſuch a ſubject as this is, 1 *Cor.* 3. 20. *viz* painting the Face, curling, colouring, and poudering the hair.

Anſwer. And ſo they may well; that a man of ſo much knowledge (in ſeveral things) ſhould encourage the practiſe of ſo much vanity, *Epheſ.* 4. 17, But let ſuch know (ſaith he) the painting of a deformed Face, and the licking over of an old withered, wrinkled, and weather beaten skin are proper appendices to a Painter; ſince a ſingle deformity in the Body begets a complication of miſeries in the mind, *&c. Exod.* 4. 11.

Anſwer. Then *Jezebel* muſt learn of the Painter, to paint her Face, being ſhe is ſo wicked, to think

think it a great misery of mind, not to be, or seem to be more beautiful, than God hath made her; and he tells these silly Women, *viz. it shall put admiration into the beholders, and for them in a belief, that you are the first Fruits of the Resurrection:* (where's the washing of Regeneration? Titus 3. 5.)

Again, though some think the Poets did not much amiss, to fancy the Creature hatcht in Hell, by reason it brings with it such a torrent of dejections, *&c.*

Ans. Is not this sad, that such censures should be given of the Creature, as being hatcht in Hell, if it want some outward beauty, to please the lust of the Eye, *&c.* 1 *John* 2. 16.

Again (saith he) by this means your sparkling Glories shall fire Platonick Lovers, so that none, though as cold as Saturn, shall be able to resist your actuating flames, but shall force the stoutest heart, to a Sacrifice to Love.

Answ. Behold, here's a Sacrifice to a painted Image, or Face, and an incouragement to be like unto the Daughters of *Zion*, that were haughty, and that walked with stretched forth necks, and wanton Eyes, *&c.* whom the wo was against, *Isai.* 3. 16.

Again (saith he) but it may chance that some Saint or another, may condemn your hearts for evil, because you strive to make your faces good, and may like your inside the worse, because your outside may look so well.

Ans.

Anſ. There is that in his heart, that tells him that no Saint will like *Jezabels* painting; but if no Saint do perſonally condemn them, the witneſs for God in their hearts doth condemn them, when no Eye ſeeth, when they are ſpending their time in decking their outſide, when within they are full of rottenneſs, neither do they by this painting make their Faces good (as he ſaith) but evil to allure and draw men to Sacrifice, to ſuch love, as the Harlot in *Prov.* 7. *Who ſaid to the fooliſh young Man, I have perfumed my Bed, &c. Come, let us take our fill of Love, &c.* Let not thine heart decline to the ways (of a painted Woman, though ſhe hath Riches) go not aſtray in her paths, O young Man, *Her Houſe is the way to Hell, going down to the chambers of Death, &c.*

Again, yet with *Benjamin* (ſaith he) refuſe not the many meſſes of pottage, nor the many changes of Raiment (although one might well enough ſerve your turn) but receive them from the hands of *Joſeph*, though all the reſt of the Brethren be angry.

Anſ. Here he pleads for the many changes of Raiment (though he offend his Brethren, 1 *Cor.* 8. 13.) which was one of the ſins of the Daughters of *Zion*, *Iſa.* 3. 22. And one great ſin in this Nation, (when the poor want) and though *Joſeph* did to ſhew the dear love he had to his only Brother *Benjamin*, give unto him more than the reſt of his Brethren; we do not

read that he received them to become ſparkling in Glory, for outward beauty to win any hearts (from God) to Sacrifice to vain and fooliſh love; but rather was for the cloathing of a meek and quiet Spirit, which is of great price with the God of Heaven, 1 *Peter* 3. 4. 1 *Tim.* 6. 8.

Again, (ſaith he) avoid not Company for want of Beauty, when art affords an innocent ſupply, but with confidence crucifie that evil conſcience, which forbids the uſe of a little oil to make a chearful countenance, and the drinking of a little wine to make a merry heart.

Anſ. Here he incourages Women not to be ſhame-faced, contrary to the Apoſtle, 1 *Tim.* 2. 9. *But to be confident*, Phil. 3. 19. And to Crucify (ſaith he) that evil conſcience, which forbids the uſe of oil, *&c.* to plead for paint for the Face; and ſo puts darkneſs for light, and light for darkneſs; in going about to Crucifie, and call that an evil conſcience, that forbids *Jezabels* paint, and attire, that their mouths may be ſmoother than oil, to deceive the ſimple, *Prov.* 5. So taking no care to have oil in their Lamps, to be beloved of the chief Bridegroom, *Matt.* 5. 3.

Complexion makers (ſo called by God) ſuch Artizans, who mask Men and Womens Faces with paintings, & falſe complexions, he compareth ſuch to Juglers, or Sorcerers, who bewitch the ſenſes, and minds of Men, by changing the Forms of things, making them appear otherwiſe than indeed they are, ſee his *Civ. & Ec. Rites. lib.* 4. *c.* 10.

Not

Nor to be cloathed like a Woman professing Godliness with good works, 1 *Tim.* 2. 10. *Heb.* 6. 6. *Phil.* 3. 17, 18. 1 *Peter* 3. 3. 4. 5.

Lastly, Borrow our Artificial Beautifiers (saith he) and become splendid, that you may be fit to be gathered by the hand of some metamorphosed Hero, lest in the Garden of deformity, growing green with sickness, you should be taken for thistles, and so crop'd by Asses.

Ans. I am even weary of writing of such a whorish mark, or painted Faces, that it grieves my heart, that any professing Christianity should plead for the painting, and attire of *Jezebel*, and the Babilonish Whore; and that Woman should be so splendid, that the Souls of Men may be ensnared and captivated, to Sacrifice to their Lust; which is very sad, as if the Author *W. S.* had never read what our blessed Saviour said, *Mat.* 5. 28. *But I say unto you, That whosoever looketh upon a Woman to lust after her, hath committed Adultery with her already in his heart.*

Then is it not a snare of the Devil, that would allure men to lust after a Woman; which is caused by these Beautifiers, saying by this means; your sparkling Glories shall fire Platonick Lovers, &c. as before? Therefore (my Son, saith Wisdom) *Lust not after her Beauty in thine heart, neither let her take thee with her Eye-lids; Favour is deceitful, and Beauty is vain, but a Woman that feareth the Lord, she shall be praised,* Prov. 6. 25. & 31, 30.

Who,

Who can find a vertuous Woman? For her price is far above Rubies; the heart of her Husband doth safely trust in her, so that he shall have no need of spoil, she will do him good, and not evil all the days of her life, she seeketh Wool, and Flax, and worketh willingly with her hands, she looketh well to the ways of her Houshold, and eateth not the Bread of idleness, she stretcheth out her hand to the poor, &c.

The Judgments that God will bring upon a proud Woman.

Thus saith the Lord, because the Daughters of Zion *are haughty, and walk with stretched forth necks, and wanton Eyes, walking, and mincing as they go, and making a tinkling with their Feet. Therefore the Lord will smite with a scab the Crown of the Head, &c. and take away the bravery of their tinkling Ornaments, Chains, and Bracelets, their Rings and Jewels, the changeable suits of Apparel, the Hoods and Vails, and have burning instead of Beauty, because of the filth of the Daughters of* Zion, Isa. 3.

They are waxen fat, they shine, yea, they overpass the deeds of the Wicked. Jer. 5. 28.

Wo unto you Scribes, Pharisees, and Hypocrites, for ye are like unto painted Sepulchres, which did appear Beautiful outward, but within full of dead Mens Bones, and of all filthiness, Mat. 23. 27.

Whereas the aforenamed Author *W. S.* in p. 376. Complains of some ingrateful men, that will

will traduce his well meaning, and skill in Art; And our person (saith he) sought to be rent and destroyed. *Answer.* Far be it from me to abuse any mans person; (God knows my heart, I love all men.) and for his skill in several commendable Arts, he is worthy of praise (so far as it is due to man;) but for some things written by him, (to gratifie a proud Spirit) which I have answered, as aforesaid, I cannot commend him for, seeing they are contrary to the Gospel and Cross of Christ Jesus, which crucifies the Flesh with the Lusts of the Eye, *&c.*

Hoping in God (that by his Grace) he will shew him his Duty, and what is most profitable (in Art) for a Christian, and make use of his Talent for Gods Glory for the future, which is the prayer of his Loving Friend,

W. M.

A Charmer is thus described by T. G. *aforesaid.*

HE is a Charmer who speaketh words of a strange Language, and without sense (sometimes) And he in his foolishness thinketh that these words are profitable: That if one say so or so unto a Serpent, or Scorpion, it cannot hurt

hurt a man; and he that layeth so or so unto a man, he cannot hurt, &c. He that whispereth over a Wound, or readeth a verse out of the Bible; likewise he that readeth over an Infant, that it may not be frighted, or that layeth the Book of the Law, or the Philacteries upon a Child that it may sleep; such are not only among Inchanters or Charmers, but of those that generally deny the Law of God; because (saith he) they make the words of the Scripture medicine for the Body, whereas they are not; but medicine for the Soul, as it is written *Prov.* 3. 22. *They shall be life unto thy Soul*, &c. Among which may be numbered several more Diviners, (*Vid Mag. Demon. lib.* 2. *cap.* 1.) whose Practice is forbidden in the Scriptures, *Deut.* 18. 10, 11. in number nine, not because there were no other, but these were the most usual. As 1. An Observer of times. 2. An Inchanter. 3. A Witch. 4. A Charmer. 5. A Consulter with Familiar Spirits. 6. A Wizzard. 7. A Necromancer. 8. A Consulter with the Staff. *Hos.* 4. 12. 9. A Consulter with intrals of Beasts *Ezek.* 21. 21. Now a Consulter with *Ob.* or with Familiar Spirits, the Magicians Art, (in this day) Such a Diviner was the Damosel, *Act.* 16. 16. and the Witch of *Endor*.

A Consulter with the Staff, (aforesaid) he measureth his Staff by spans, or by the length of his Finger, (*Vid. August.* 2. *de Doctr. Christ.* 23. saying as he measureth, I will go (to War-

War, &c.) I will not go, I will do such a thing, I will not do it, and as the last span fell out, so he determined; this was termed by the Heathen, divination by the Rods; which way *Nebuchadnezar* consulted with, *Ezek.* 21. 21. *Being to make War both with the* Jews, *and the* Ammonites, *and doubting in the way, against whether of these he should make his first onset, he also consulted with the Liver of a Beast, by taking notice of the colour of the Intrails, and if any be displaced, and whether any were wanting.* &c.

I shall conclude this part (of vain Divinations) with one memorable example recorded, 1 *Sam.* 29. There King *Saul* being about to War with the *Philistines* (God denying to answer him either by Dreams, or by Urim, or by Prophets) upon the fame of the Witch of *Endor*, he repaired to her, demanding that *Samuel* might be raised up from the Dead, to tell him the issue of the War. Now that this was not in truth *Samuel*, is easily proved both by testimonies of the learned, and reasons First, it is improbable, that God who had denied to answer him by any ordinary means, should now assign him an answer so extraordinary. Secondly, No Witch or Devil can disturb the Bodies or Souls of such as die in the Lord, *Because they rest from their Labours Rev.* 14. 14. Thirdly, If it had been *Samuel*, he would doubtless have reproved *Saul*, for consulting with Witches, see T. *Godw. Civ.* & *Eccl. Rites lib.* 4. *c.* 10.

Jarchi Levit. 19. 26.

Bowing

Bowing, Worshiping, Cap and Knee to God only, and not to man, under the Gospel Dispensation.

1. HE that performs this Worship to man what doth he more to God, to whom every Knee shall bow.

2. *Mordecai* refused it to proud *Haman.*

3. *Peter* refused it from *Cornelius*, saying, he was a man.

4. The Angel twice refused this kind of bowing from *John*, *Rev.* 19. 10. 22. 9. for this Reason, *Because I am thy fellow Servant, and of thy Brethren.*

5. It is written, that the customs of the Gentiles we are not to follow.

6. The Apostles desired us not to be conformable to the World, *&c. Rom.* 12. 2. *And he that respects Persons commits Sin.* Jam. 2. 9.

Lastly, Though it be far from me to judge those, to whom God hath not shewn the evil of these things (in this day,) yet nevertheless I doubt not, but to such as will prove faithful witnesses to Gods Grace in their Consciences God will also shew to them the evil of these things, and not rob God of his Glory, to whom all honour, *&c.* belongs now and for ever.

Of Titles, or Names given to Persons, and Places.

THe Titles of Holiness, Eminency and Excellency used among the Papists to the Pope, and Cardinals, *&c.* And Grace, Lordship, and Worship to the Clergy among the Protestants, It is a most high usurpation; See *R. B. Apolog. pag.* 373. How can they say, they follow the Example of *Peter* and *Paul*, who never sought such Titles.

Hence saith *Jude, ver.* 25. *To the only wise God our Saviour be Glory and Majesty*, &c. 1 Pet. 1. 16.

Neither be ye called Master, saith Christ Jesus unto his followers, *Matth.* 23. 10. That is, except it be by those that are really your Servants, *Eph.* 6. 5. If I say to one, I am your Servant, I lye, except I am really his Servant, and at his command in all lawful business whatsoever.

And saith *Casaubon* in his Book of manners and Customs, *pag.* 169. In this last age he is esteemed an uncivil man, who will not either to his inferiour or equal subscribe himself Servant. But *Sulpitius Severus* was heretofore sharply reproved by *Paulinus* Bishop of *Nola*, because in his Epistle, he had subscribed himself his Servant;

vant; saying, Beware thou subscribe not thy self his servant who is thy Brother; for flattery is sinful, not a Testimony of Humility, to give their Honours to men, which are only due to the one Lord, Master and God. And saith Elihu, Job. 32. 21. *Let me not accept any mans Person, neither let me give flattering Titles unto man. For I know not to give flattering Titles; in so doing, my Maker would soon take me away.* And though Sir, Rabbi or Master, and some other things were customarily used amongst men, before Christ's Ascension; but after his followers grew up into more knowledge of Gods Spirit and Kingdom of Righteousness, they finally rejected it: who being not of the Pharises Spirit, for they love the praise of men, more than God, *John* 12. 43. that Christ Jesus said, *Chap.* 5. *v.* 44. *How can ye believe which receive honour one of another, and seek not the honour that cometh from God only?* Neither do we read, that the Apostles called an house a Church, or Christs Church, or St. *Pauls* Church, or Jesus Colledge, or had Bells to call people together, or an hourglass to preach by, or had Deanries, or Prebendries, or sprinkled Infants, or called any thing a Sacrament, or had Mattens, & Evening songs, Organs, Rails, Altars, Fonts, and singing men, and Boys to sing to them. or Hood, Surplisses and Tippets, *&c.* or did the Apostle preach for Tithes, or yearly hire, or preached by Uses, Reasons, Helps, Motives, *&c.* studying beforehand

nd what to ſay, nor were called Arch-bi-
ops, or Lord-biſhops, Doctors, Vicars, Cu-
ates, &c.

Nor did compel any to ſing in rimes, in imi-
ation of *David*, ſaying, *I go mourning all the day*
ng, &c. even by ſuch as never were truly ſor-
owful for their Sins.

Reader, ſearch thy own heart, and there is
Witneſs for God's ways, which will ſhew thee
om whence all theſe took root; ſo mayeſt
ou be led out of *Babylon*, if thou followeſt its
all, *Rev.* 18. 4. 21. 7.

The

The nature of some of our Garden Hearbs, &c.

AVens hot and Dry. B. Pothecary
Apples, cold and moist in 1st degree 0
Apricocks cold, and moist 0
Alecost, hot and dry, 2d degree 0
Burage, hot, and moist, in the 1st degree 0
Balm, hot and dry, 2d degree 0
Betonie, hot and dry, 2d degree 0
Beans, unripe, cold and moist 1st E
Cresses, of the water hot and dry 2d degree 0
Columbines, temperate 0
Colworts dry and binding
Cherries, cold and moist 1st degree E
Currants, cold and moist 2d degree E
Clary, hot and dry in the 3d degree E
Carrots, hot, and moist, and windy I
Cloves, hot and dry in 3d degree E
Cinnamon, hot and dry 2d degree E
Dock Roots, cold and dry 0
Elecampany, hot and dry 0
Endive, and Succory, cold and dry 2d degree 0
Fennel, hot 2d degree I
Figs-barrelled, hot and dry 2d degree 0
Gourds, cold and moist 2d degree.
Gooseberries, cold and dry E

Garlick

Garlick, hot and dry in the 4th.	
Grounſel, cold and moiſt	O.
Ginger, dry and hot in the 3d degree	B.
Hyſop, hot and dry 3d degree	O.
Hony, hot and dry 2d degree	O.
Kidney beans, hot and moiſt 1ſt degree	O.
Lettice, cold and moiſt 2d degree	O.
Marjoram, hot and dry 3d degree	I.
Mint, hot and dry 3d degree	B.
Mallows, hot and moiſt moderately	O
Marygold, hot in 1ſt	I.
Mercury, hot and dry 2d degree	O.
Mulberries, cold and dry 3d degree	O.
Muſtard, hot in the 4th	O.
Milk, hot in the 1ſt	O.
Nut, of hazel, hot and dry 1ſt	B.
Onions, hot and dry 3d degree	O.
Oil, Olive, moderately hot	O.
Purſline, cold in the 3d degree	I.
Peper, hot and dry, in the 3d degree	B.
Peaſe, unripe, cold and moiſt 1ſt	C.
Peaches, cold and moiſt 1ſt	O.
Plums cold and moiſt 2d degree	O.
Parſley, hot and dry 2d degree	O
Potatoes, hot and dry	B
Peny Royal, hot and dry 3d degree	O
Quinces, cold and dry	B.
Roſemary, hot and dry 2d degree	O.
Radiſh, hot and dry 2d degree	O.
Strawberries, cold in the 1ſt	I.
Sage, hot and dry in the 3d degree	O.

Sorrel, cold and dry 2d degree	O.
Savory, hot and dry 3d degree	O.
Spinage, cold and moist 2d degree	O.
Sugar, hot and moist	O.
Turnips moist, and a little windy	O.
Thyme, hot and dry in the 3	O.
Tobacco, hot and dry 3d degree	O.
Violets, cold and moist	O.
Wormwood, hot and dry 2d degree	O.
Wheat, the fineſt, binding	
Walnuts, hot and dry 2d degree	B.
Whortleberries, cold and dry 2d degree	B.

Note, That it is ſomewhat dangerous to take any thing alone, that is either hot or cold in the 4th degree.

And O. ſignifies opening. B. binding, and I. indifferent.

The 4 greater cold Seeds are, Citral, Cucumber, Gourds, and Mellons.

The 4 leſſer cold Seeds are Succory, Endive, Lettice, and Purſline.

The 5 opening Roots are Smallage, Aſparagus, Fennel, Parſley, and Knee-holly.

The 4 hot Seeds for Wind, are Annis, Caraway, Cumin, and Fennel.

Cordial Flowers.

Burage, Bugloſſe, Roſes, Violets, and Clove-gilliflowers.

Clymica

Chymical hard words, their ſignification.

Amalgamation, Is a calcining, or corroding Mettals with Quickſilver.

Calcination, Is a reducing any thing into Aſhes.

Coagulation, Is a reducing of any liquid thing to a thicker ſubſtance, by evaporating the humidity, or moiſture.

Digeſtion, Is a concocting of a crude thing, by an eaſie and gentle heat.

Filtration, Is the ſeparating of any liquid matter from its Fæces, as water from Aſhes, through a paper, or flannel bag.

Fixation, Is the making of any Volatile Spiritual Body endure the fire.

Fumigation, Is the calcining of Bodies by the ſame Spirit.

Inſolation, Is the digeſting of things in the Sun.

Menſtruum, Is any liquor that ſerves for the extracting the eſſence of any thing.

Reverberation, Is the reducing of the Bodies of Mettals, *&c.* into a Calx (like unto aſhes) by a reflecting flame in a furnace.

Sublimation, Is the raiſing of any matter to the upper part of the veſſel, by way of ſubtile powders, as Antimony, Saltpeter, *&c.*

Volatile, is that which flyeth the fire.

Transmutation, Is the changing of a thing in ſubſtance, colour, and quality; now our Alchymiſts would have people believe that they have attained to a Pouder, Tincture, Elixir, or Stone of the Philoſophers, which will ſeparate all impurity from the Bodies of all Mettals, and change it into fine Gold; which I believe, but when they have got this fine Gold, it will but make the old Proverb good, that is, a man may buy Gold too dear; for he that blows away (in a teſt) all the impurity (as I may ſay) of about a pound of Silver; and it may be ſhall ſcarce have one dram of this fine Gold, ſo had better ſit ſtill; for the ſeparating of Metals from their impurity, leaves but little for the Workman; therefore they had better be ſilent than write of tranſmutation of Metals into fine Gold, except they can change them in ſubſtance, colour and quality as aforeſaid.

Note, That it was much in my heart to write ſomething of theſe things, becauſe that many of great wits (ſo called) are deceived by the Philoſophical writers of this and former Ages, and ſuch wits are the moſt apt to deceive others, in things that are beyond the reach of mortal man, to new create, or ſo much change nature, as aforeſaid, and ſo comes to be elevated in his mind, and to boaſt of high attainments in theſe things; deceiving himſelf as well as others, by ſeeking and preparing Earthly Treaſures above the Heavenly; for he that has attained to know

God

God, he need ſeek no further, for his Riches no man can take from him, it's beyond the fineſt Gold, becauſe it's everlaſting; yea, it's a Kingdom alſo to the true Chriſtian; but not of this world, (where all things fade.) Now ſome men, having their hearts in the Earth, have found a Kingdom there, called a Mineral Kingdom (by *W. Salmon*;) the Mineral Kingdom (ſaith he) is divided into Metals, Semi-metals, Salts, and Stones.

2. Metals are in number ſeven, *viz. Saturn, Jupiter, Mars, Sol, Venus, Mercury*, and *Luna*, called by the vulgar (ſaith he) Lead, Tin, Iron, Gold, Copper, Quickſilver, and Silver; (muſt theſe ſeven Planets be called the ſeven Gods of this Mineral-Kingdom?) being it's vulgar, to call them Lead, Tin, *&c.*

3. The Semi-metals are Antimony, Tinglaſs, Cinnaber, and Zink.

4. The Salts are chiefly, Vitriol, Sulphur, Arſenick, Allum, Nitre, Borax, and Sak.

5. The chief Stones are *Lapis, Calaminaris, Tutia, Lazuli*, and *Lime-ſtone*.

6. Now out of theſe (ſaith he) the Alchymiſt deſigns three things, to wit. 1. Either the Counterfeiting of the fine Metals. 2. Or the ſeparation of fine Metals out of the baſe. Or 3. The generation of the fine Metals out of the baſe, by tranſmutation, *&c.* By generation, and tranſmutation, what can be meant but by a new Creation of Metals? which no mortal man can do

as I ſaid before, and in p. 376. Let others ſearch as we have done (ſaith he) like a Philoſopher, it is ſome ſatisfaction, that the matter here, ſought, is really in *verum natura*. &c.

If I have erred in any thing before written, I beg the Authors pardon; and wiſh him well believing he knows better things.

A ſhort memorandum, when a Houſe is on fire.

IF you ſee the firſt beginning of the fire, ſtrive to damp it, by ſpreading wet Linnen-ſheets thereon, and keep the Doors, and Windows cloſe ſhut, that the fire draw not the wind to force the flame out (till more help come) and alſo ſpread Sheets upon all the Buildings near, and to every ſheet let one man be to keep it wet, by this means ſeveral Buildings have been ſaved, through Gods Bleſſing; and amongſt the ſeveral Judgments that God brings upon people for Sin, this is often one; ſo fear the Lord, by departing from iniquity then happy are ye, come what will come; for the tryal of the people of God; as alſo for a Rod for the workers of iniquity; that turn not yet from the evil of their ways, notwithſtanding they have ſeen Gods Judgments, of the Sword, Fire, Sickneſs, &c. *En-*

Embalming of the Dead with the Egyptians, *Gen*, 50. 2.

THey took out the Bowels of the Dead, they cleanſed them, and waſhed them with the Wine of *Dates*, and after that, again with Odours, then filled they the Bowels with pure Myrrhe beaten, and Caſſia, and other Odours (except Frankincenſe) and ſowed them up, after this they ſeaſoned the Corps hidden in nitre ſeventy days, not longer; after ſeventy days they waſhed the Corps, and wrapped it in fine Linnen cloth, gummed, which gum the *Egyptians* often uſed inſtead of Glew, but when the Funeral obſequies were not long delayed, they uſed another kind of embalming, namely an external, and outward application of Spices, and Odours without the unbowelling of the Corps; this was uſed toward our Saviour Chriſt, *John* 19. 20.

Of the Sepulchres, or Tombs, or Caves.

They hewed them out in a Rock, ſix cubits long, and four broad, in which eight other Cells, or leſſer holes (or as ſome ſay thirteen) were made, as ſo many diſtinct receptacles, or Tombs

for the dead Bodies to be laid in, as often as they buried any, they were wont to roll a great ſtone to the mouth of the Cave; *Joſeph.* laid the Body of Chriſt in ſuch a new Tomb, *Mat.* 27. 59, 60. The *Jews* ſounded Trumpets at the Funeral of Noblemen, but for common people or Children they uſed a Pipe; in this reſpect it is ſaid, that Jeſus when he raiſed *Jairus* his Daughter, caſt out the Minſtrels, *Mat.* 9. 23. (ſignifying that where Chriſt rules in the heart, there is no delight in outward Minſtrels.) Theſe *Jews* were not then come off theſe things, who hired Women to ſing at Burials, *&c.* and likewiſe by outward ſignifications of Sorrow, to move the company, and more ſtrongly to affect them, call for the mourning Women, *&c.* and ſend for skilful Women, *Jer.* 9. 17. Theſe the *Romans* called, chief, or skilful mourners.

Talmurd, ſeder Nezikin. Bava. Bathra cap. 6.

Of Bells to Aſſemble.

But ſaith (*T. G.*) the Prieſts might lawfully blow their Trumpets, and Horns on the Sabbath Day, for the Aſſembling of the People, *num.* 10. 2. by proportion (ſaith he) it is now warrantable for Chriſtians to ring Bells to aſſemble the People together on the Lords Day, and to take Journies to join with the publick Congregation,

as

as the *Jews* ſay concerning the overthrow of *Jericho*, which according to their writings fell on the Sabbath Day; he which commanded the Sabbath to be Sanctified, commanded it alſo to be prophaned; ſaith the Author: Now whether this practice of Bells ringing for Worſhip, for Marriages, and for Burials; be to be obſerved under the Goſpel, let the witneſs for God in every heart be the Judge, *&c.* R. *D. Kimchi in* Joſh. 6.

And ſaith (*T. G.*) *Uriah* the Prieſt, and *Zachariah* the Son of *Jeberechia*, are thought to have been God-fathers at the Circumciſion of *Maher-ſhalal-hash-baz*, *Eſ.* 8. 2. and from them the cuſtom of having God-fathers in Baptiſm, to have taken its Original, *Stukius de convi. lib. 1. cap. 16.*

The Epistle of Paul *to the* Laodiceans.

1. PAul *an Apostle, not of Man, nor by Man, but by Jesus Christ.*

2. *To the Brethren, which are at* Laodicea, *Grace and Peace from God the Father, and the Lord Jesus Christ.*

3. *I thank my God in all my Prayers, that you remain stedfast in him, and in all his works, waiting upon his promise to the day of Judgment.*

4. *And be not seduced by some unprofitable talkers, who go about to cause you to fall from the Gospel which was Preached unto you by me.*

4. *Oh that they that were instructed by me, might serve to the profit of the Gospel of Truth, and become diligent in good works of Eternal Life.*

6. *And henceforth are my bonds manifest, which I suffer for Christs sake.*

Wherefore I rejoyce in heart, and account it Eternal Salvation:

8. *That such is done through your Prayers, by the working of the holy Spirit, whether by Life, or Death.*

9. *For I have a Will and a Joy to die in Christ, who will through the same Mercy give you to have the same love, and to be of one mind.*

10. *Therefore beloved Brethren, as you have heard in my presence, that keep and finish in the fear of God,*

so

so shall you have Eternal Life, for God will work it, and perfect it in you without delay.

11. *My beloved, rejoyce in the Lord, and take heed of them that are desirous after filthy Lucre.*

12. *Let your Prayers be manifest unto God, and remain firm in the knowledge of Christ.*

13. *And do that which is meet, convenient, just, and reasonable; and what you have heard and received, that keep in your hearts, so shall you have praise.*

14. *The Grace of God, and our Lord Jesus Christ be with your Spirits,* Amen.

Col. 4. 16 This Epistle of *Paul* to the *Laodiceans*, was found in the oldest Bible that was Printed at *Worms*.

To the Bowed in Spirit, under Sin.

DOst thou still feel in thy heart, reproofs for Sin, *Be of good courage, for God hath not yet forsaken thee, therefore obey the reproof of instruction (in thy heart) for it is the way to everlasting Life with God for ever,* Isa. 30. 21. John 16. 6.

To the hardned in Evil.

Canst thou Swear, Lye, Cheat, break thy Promise, oppress the Innocent; or commit Adultery; and feels no sharp reproofs for any of them in thy Conscience, then art thou in a miserable

rable condition, and it's to be feared that God hath caſt the Reins of the Bridle on thy neck, and given thee up to thy own hearts Luſt, which is thy portion; becauſe of thy ſo often provoking of the Lord by thy Rebellion againſt his good Spirit, that he has left thee to hardneſs of heart, as he did *Pharoah*, never to eſcape everlaſting vengeance without a timely, and ſpeedy Repentance in Duſt and Aſhes, before thou go hence, believing that all things are poſſible with God; though thy ſins were as Scarlet, *&c. Iſa.* 1. 18. & 55. 6, 7, 8. *If thou turns unto him with all thy heart.*

An Advertiſement of Love.

THey that burn in Effigie the Perſon of the Pope, and alſo the Perſon of a Preſbyter (after the ſame manner) with a ſhort Cloak, diminutive band, *&c.* are all Chriſtians of one ſize, or nominal Chriſtians, being far from loving of Enemies, as Chriſt commands, of whom they would take the name Chriſtian, but wants the nature of that Love, that will overcome Enemies, which Love will certainly overcome, if all called Chriſtians, would ſeek Gods Glory, and not the exaltation of ſelf in this world, and put their truſt in God alone for deliverance, ſaying with the three Children unto the

the King, We are not careful to answer thee in this matter, behold the God whom we serve is able to deliver us, but if not, be it known to thee O King, that we will not serve thy Gods, &c. *Dan.* 3. 17. For he that knows not God, knows not what God he Worshipeth, so may compel to the Worship of an unknown God.

See the Mock-procession of the 17th day of *November*, and the Royal Intel. *Number* 30.

Common-Prayer-Book; of good things therein, if truly minded.

1. See *Good-Friday*, the Collect, so called; *Almighty and everlasting God, by whose Spirit, the whole Body of the Church is govern'd and Sanctified*, 2 *Thes.* 2. 13.

Observe, By this it is declared that they only are of the Church of God, that are governed and sanctified by the Spirit of God, so that all that are so governed, go to the Church, and Worship God according to the said Common-Prayer, being the Church is in God the Pillar, and ground of Truth, 1 *Tim.* 2. 15. *Colos.* 1. 24.

2. The Coll. 3d Sunday after *Easter* gives a clear testimony to the (Light) that God sheweth to all men that be in error.

Observe, do not those that believe that this (Light) in every man, is not sufficient to lead

lead out of error, believe contrary to the Common-Prayer? *John* 1. 9, 3, 19, 20, 21.

3. Collect 5th Sunday after *Easter*, that is a Prayer for the inspiration of Gods Holy Spirit, to cleanse the thoughts of the Heart, and to think those things that be good.

Observe, How do they own the Common-Prayer-Book, that in these days make a mock at Inspiration, and say it is ceased? *Job* 32. 8.

4. And that good Prayer, which is said often, but little practised, said on St. *Stephens* Day; *Grant us O Lord to learn to love our Enemies, by the example of thy Martyr St.* Stephen, *who prayed for his Persecuters?* &c.

Observe, Now what People lives and walks neareſt the life of the words of the Common-Prayer-Book, let the witness for God (against all sin) in every heart be the Judge (a Tree being to be known by its Fruit, *Mat.* 12. 33.) For some People are so far from loving Enemies, that they persecute their Friends, because they go not to a Church, so called, made of Stone, *Acts* 7. 48. when the Common-Prayer-Book doth not require it, it being sufficient to be of that Church, that the Members thereof are governed and sanctified by the Spirit of God, and also because they cannot in good Consciences pay tyths of the encreaſe of their Lands Labour, and sweat of their brows, being that the tenths, or tyths to the Priesthood is disannulled by Christ Jesus, *Heb.* 7. For Christs

Ministers

Miniſters receive temporal things, only of thoſe that freely give, *Mat.* 10. 8. And having by their Miniſtry planted a Vine-yard, may eat the Fruit thereof, but not make the Goſpel chargeable, 1 *Cor.* 2. 18, 27. For forced maintenance has cauſed moſt of the Diviſions, and ſtrivings in the Nations, for poſſeſſion, *John* 18. 36.

Laſtly, And to perſecute thoſe, that cannot break Chriſts Command (nor teach others ſo to do, *Mat.* 5. 19.) that is to ſay *Swear not at all Mat.* 5, 33, 34, 55, 36, 37. *James* 5. 12. *For becauſe of ſwearing the Land mourns, Jer.* 23. 10. Neither hath Oaths been of ſafety to any Magiſtrate or People, as appeareth by the late times, by ſwearing to and again as Governments have altered, for he that will Lye, matters not an Oath (except to keep favour with his Party) and he that breaks his yea or nay (a Chriſtian-bond) ought to ſuffer as much, as he that breaks his Oath, the Sin being the ſame in the ſight of God, *Mat.* 5. 19. *James* 2. 10.

See *T. Godwyns Civil & Eccleſ. Rites, Lib.* 4. *Cap.* 10. Wherein he ſheweth many of the unwarrantable Heatheniſh cuſtoms that the *Jews* borrowed of the Heathens; ſeveral of which, the Chriſtians (ſo called) have imitated ſince; yet we ſee the goodneſs of God, that he more and more is bringing People out of outſide formality, into the inward life and power of Godlineſs, with himſelf, from thoſe that are ſetled in Mans Traditions (who cry, lo here

here is the way, lo there is the way (in some outward observation) when Christ Jesus saith; Behold the Kingdom of God is within you, *Luk.* 18. 21. And saith *Paul*, for the Kingdom of God is not Meat nor Drink, but Righteousness and Peace, and Joy in the Holy Ghost, *Rom.* 14. 17. *And he* (Christ Jesus) *said unto them, Will ye reject the Commandment of God, that ye may observe your own Tradition, Mark* 7. 9. *Mat.* 15. 9. Will you compel People to your Tradition, of Swearing, when God has Commanded not to swear at all, *Mat.* 5. 33, 34, 35, 36, 37. *James* 5. 12. *Whosoever therefore shall break one of the least Commandments, and teach men so, he shall be called the least, &c. Mat.* 5. 19.

And moreover saith our Saviour, *Observe all things, whatsoever I have Commanded you; and lo, I am with you always, unto the end of the world, Mat.* 28. 20.

And as *Chrysostom*, and others say, for what end wilt thou force him to Swear, whom thou believest not that he will speak the truth? and several Martyrs have born a testimony against all Oaths, *&c.*

And the Martyrs in and before Queen *Maries* days, did also bear a Testimony against Oaths, as *Walter Brute*, (and others) he held that it is not lawful for Christians, for any cause, in any case, to swear by the Creator, neither the Creature, in his last Testimony against the Pope and Church of *Rome*. See *Act. Mon. vol.* 1. *fol.* 653.

653. ſo that thoſe Proteſtants that practiſe ſwearing, are out of the Life of the Apoſtles, and Martyrs of Jeſus, though they be garniſhing the Sepulchres of the Righteous, (like the Jews the Prophets) Printing and Re-printing their Labours, although in Life and Practiſe as contrary to them, as Light is to Darkneſs; for in Chriſt Jeſus, it is neither being of this or the other Religious Opinion, going to Church, or Meeting, or not going, taking Bread and Wine, or not taking Bread and Wine, Baptizing with Water, or not Baptizing with Water, Circumciſion, or Uncircumciſion availeth any thing, but A NEW CREATURE, *Gal.* 6. 15. (without God ſhall by his Spirit require any outward Practice) *And as many as walk according to this rule,* (of the NEW CREATURE) *peace ſhall be upon them, and Mercy, and upon the Iſrael of God.* ver. 16. *For thus ſaith he, that is high and excellent, he that inhabiteth the Eternity, whoſe name is the Holy One, I dwell in the high and holy places, with him alſo that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to give Life to them that are of a contrite Spirit.* Iſa. 57. 15. Pſal. 34. 18. 51. 17. Oh, that all People would bring their Lives and Practices to be tried by Chriſts Sermon upon the Mount! *Matth.* 5, 6, and 7 *Chap.*

An Experiment of Bees.

How to take some Honey from each Stock of Bees yearly, or to double them, which may be called an artificial Swarm, if the year comes not very bad for gathering of Honey.

1ſt. GET ſtrong ſtraw Hives made, but not too big, let them be almoſt flat at the top, to ſet one upon another conveniently, let each Hive have a round hole on the top, about one Inch and a half over, dreſs them as for a ſwarm, and they are ready.

2dly, Cut a natch on the back of the Bee-ſtool, about 5 or 6 Inches long, and 2 over, with a ſhutter, like a bread gratter, to draw in and out, to ſee the ſtrength of your Bees by the light of the door, let not the Sun ſhine on the Hives, except about the door.

3dly, About *May-day* (ſo called) ſet thoſe new Hives upon the Bees-ſtools, under each ſtock of Bees that is not poor, clay up the edge of the ſtocks to the new Hives, that a Bee paſs not out, except at the Door of the new Hives.

4thly, About the middle of *June*, ſee if they have half filled the new Hives, which if they have

have, chooſe a warm morning, as when Bees are apt to lie out, and take off one ſtock, and give it a ſhake, that ſome Bees may drop out, and carry it a pole or two, and clay it up, and let it work till the middle of *Auguſt* to be ſmothered or ſaved for ſtore; then return to the new Hive, and with a piece of Tile cover the top hole, and clay it well, and bruſh off the Bees with Hyſop, and cover the Hive.

5thly, If they have not half filled the lower Hive, by the middle of *June*, then let them ſo ſtand and work till the middle of *Auguſt*, and then take the Honey in the new Hive, and ſave the Bees alive; after this manner chooſe a clear cool morning, (having the night before taken ſome clay from between the Hives to cool them) take off both the Hives together and ſet them on the graſs, and immediately take the Stock off the new Hive, and ſet it on the Stool again; then take up the new Hive and ſhake out ſome of the Bees, and if there be Bees enough in the Stock, ſmother the Bees in the new Hive; but if you had rather ſave them all alive, carry the Hive into ſome ſecret Place, cover it with ſtraw, being turned upſide down, and many will out, remove your place, and take freſh Straw twice or thrice, and they will moſt go home; but if you would ſave all the Bees, carry the Hive into a Chamber, (having before opened the top of the window all along) and bruſh the Bees off the Combs, and they will fly to the Window, and

ſo

ſo out and home, and the Hony will be Virgins Hony, ſo called: But to arm your ſelves to do this work, make a thin bagg to put thy head in, and tie it about the neck, having firſt ſowed in a piece of a Weavers ſlee, for ſight and breath.

I have taken above two hundred pounds of Hony out of ſeven Stocks, in one year, beſides the ſeven new ones.

Note, that if the year comes very good for Bees, and they have half filled their lower Hive by the firſt of *June*, (and good ſtore of Bees) you may ſet then another under the ſecond and firſt, *&c.* and then take the Stock, or Over-Hive for uſe, at the middle of *Auguſt*, and get the Bees out as before.

Note, In driving of Bees out of the Combs, (as aforeſaid) take the Hive off gently; for if you knock it, ſo that any Hony happen to get out of the Combs, the Bees Wings will be ſmeared with Hony, ſo that they will not go out of themſelves, do what you can, which if it ſo happen, take it into a private place amongſt the graſs, (being a Sunſhiny day) and take out Comb after Comb, bruſh the Bees on the graſs, and lay the Combs in a diſh, (often removing your places) and the drowned Bees, with the Hive, ſet near the other Bees, for a general Feaſt, and they will cleanſe the ſmeared Bees, and it may be they may go home to their new Hive.

Memorandum

Memorandums.

1. LAy ſalt on the ſtool, and aſhes on the Crown once a year.

2. Dreſs the ſtools in *February*.

3. Feed them but in *April* with wet Sugar, if rainy weather come.

4. The Queen Bee is often found on the ground under a Hive of two ſwarms, and after the laſt ſwarm.

5. Bees age ſcarce two years.

6. Help them to kill the Drones in *July*, or at other times, to prevent ſwarming.

7. *June* the beſt Month for Bees.

8. They breed moſt in wet weather, and almoſt all Summer.

9. When they caſt out young white Bees, the ſtock is good.

10. Take no Hony before *Auguſt*.

11. Remove Bees in *January*, and to carry them many Miles, wrap a Cloath about them, and turn them upſide down on Straw in a Cart.

12. To try to make them ſwarm, lay ſtinking weeds under them that they lie not out, but above the door, and the Sun ſhine not on them but at the door; if this do not make them ſwarm, rare them two Inches, and they often ſwarm in two or three days after; do this about the middle of *June*.

13. In

13. In ſwarming time have a Hive ready dreſt, to place at their ſettling, and they often go in of themſelves.

14. If a ſwarm is going home again, cover all your ſtocks with ſheets, and place a dreſt Hive for them.

15. Set not a ſwarm too near the common hiving place.

16. One ſwarm being hived, cover it, if another is riſing.

17. If a ſwarm hangs on ſeveral boughs, get them together quickly.

18. If two ſwarms hangs near, or together, ſhake half into one Hive, and cover it with a cloath, and carry it a Pole off, and when they have taken to the Hive, cover it, and hive the other part of the Bees.

19. Two ſwarms together moſt commonly fight till one Queen Bee be killed.

20. Take up the beſt and the worſt.

21. One good ſwarm is enough out of one ſtock in one year.

22. Set each ſtock with their doors almoſt Eaſt, and 3 foot aſunder.

23. If a ſwarm gets into a hollow Tree, ſtop them up, and bore a hole under them, to let in the ſmoak of burnt Cow dung, and open the other hole for them to flie out.

24. If Robbers come, ſhut the Bees up cloſe at night, and before, to one Bee, with Tin having holes in it, and kill the Robbers in the morning;

ing; but if crumbs of Wax come down, ſmother them at night, and take the Hony, and ſet the Hive in its place again, and place a piece of Whalebone long ways at the door, that the Robbers can put by to get in, but not out. To know whether they be your Neighbours Bees, take notice which way they paſs at Sunſet, and after, and you may know.

25. Keep Graſs ſmooth near the Bees.

26. The Bees will chooſe to go in and out at the Eaſt ſide of their Hives, if nothing be in their way.

27. Let the Bee ſtools be but little wider than the Hive, and riſing in the middle, then the rain will not beat under them, which cauſeth vermine to breed; let a board be nailed to the edge of the Stool, about 10 Inches ſquare, ſlopewiſe for the Bees to ſettle and reſt on, when they come home laden.

28. For Capes or covering for a Bee Hive, take half a ſheaf of Rye ſtraw, bind it in the middle with a ſtring, like unto a Faggot, then turn the ends both ways like a Cake, and ſet it on a Hive, and cut it round, on which lay a two penny earthen pan, and heavy ſtones on the pan.

29. A ſwarm this year is moſt likely to give a ſwarm the next year, the older the ſtock is, the lother they are to ſwarm, for the moſt part, after the ſecond year of a ſwarms age, ſet them double as before is taught.

30. To

30. To make doors to ſet under the edge of each Bee Hive, take a piece of Sallow; or Willow of about one Inch ſquare, and 6 or 7 Inches long, then cut away about 4 or 5 Inches in the middle at one ſide, that Bees may eaſily paſs under it, (but not a Mouſe, nor a Houſe Snail,) then cut a natch long ways with a Saw, for a ſhutter of the ſame Wood to ſlip too and fro, that but one Bee can paſs out all Winter, or when robbing Bees come, and to ſlip full open in *May*, *June* and *July*.

31. When you are minded to kill Bees, make a great round Hole in the ground, (at the middle of *Auguſt*) ſet a match of Brown paper upon a ſhort ſtick, of 2 Inches ſquare, dipt in Brimſtone, being well lighted ſet the Bees thereon, and put the looſe earth about the Hive, knocking the Hive a little.

32. The Bees being dead, cut the fineſt of the Combs into a Sieve that ſtands over a pan, and bruiſe them a little, ſo let them ſtand two days, the firſt Hony, that you pour out of the Pan is the beſt, the Combs in the Sieve you may either make Mead with waſhing them, or get the Hony out by putting the Sieve into an Oven, after the Bread is drawn, and it will be pretty good Hony; and for the worſt of the Combs, ſoak them in Water, with them that come out of the Oven, and brew it with ſome Malt, and drink it in a little time; three pound of Hony is one quart.

33. Melt

33. Melt the Wax in water, and preſs it out ſtrongly, then melt it in fair water, and skim it clean, then cover it with cloaths till it is cold, that the Wax Cake crack not.

Common-ground, the Poors Right more than the Rich.

IT is a ſad age in which we live, that rich, earthly minded men ſhould ſeek to keep the poor people always very poor. *The Cattle upon the thouſands of Hills are mine, ſaith the Lord,* which God intended for the poor, as well as others, even for a general good; And beſides the large Common-grounds in *England* the Rich keep from the Poor, in a great meaſure, which properly is their right, or ſo much thereof, to keep their Families from want, but not to live in idleneſs; for ſome Chriſtian ſpirited people did, in former ages, give Land as common unto the Poor; but we too often ſee, how that Rich men by force take it from them, That many Lords of Towns, ſo called, and other rich Commoners, had rather hinder themſelves (in ſome things,) that they may lord it over the poor, and hinder a general Improvement of Land, than to benefit the poor, by letting

them encloſe a ſmall part of a Common, to maintain their Families, (though the poor may have friends raiſed to give the value of it in Mony;) but are rather for having a Law to maintain them very poorly by collections; whenas the Poor might improve Common-ground for a general good, and pay taxes. Such oppreſſion on the poor, is no fruit of a Chriſtian Spirit, which is to do unto the poor as they would be dealt with, if they were in the poors condition; The Nation being big enough to maintain ten times as many people (I ſuppoſe) as are now in it, by a Chriſtian Induſtry, and the Laws put in execution againſt Drunkenneſs, and other the abuſes of good things, the which is of the greateſt concern, that the Magiſtrats ought to look after: And the Poor, as well as others, ought to learn the Apoſtle *Paul*'s Leſſon, that is, to be content in all conditions, which *Paul* ſaid he had learned, *Philip.* 4. 11. Then will none of the poor in a contentious angry Spirit, ſtrive to get in ground encloſed from the Common, but rather patiently wait upon God, until he ſhall be pleaſed to open the hearts of men in outward Power, to grant them their Birth-right, and to become ſharers with them of the Earth, (that all may ſeek a General Good, and not ſo much for a private Intereſt;) then will there be a Bleſſing upon all their Labours, ſo as none covet to have more than is needful, to ſpend it upon their Luſts

Luſts and pleaſures; for which Sin, the Creator of the Heavens and the Earth, doth and will more and more ſend his Judgments upon the Inhabitants of the Earth, except they ſpeedily repent by yielding obedience to the Grace of God in their hearts, which will not conſent to one Sin. *Exod.* 23. 6. *Prov.* 22. 22. 23. 16. 29. 14. *Rob not the poor, becauſe he is poor, neither oppreſs the afflicted in Judgment; for the Lord will defend their cauſe, and ſpoil the Soul of thoſe that ſpoil them. Thou ſhalt not overthrow the right of the poor in his ſute. A King that judgeth the poor in truth, his Throne ſhall be eſtabliſhed for ever.*

There are multitudes of Examples to be given, that ſhew the wonderful Mercy and Love of God, to ſuch as have been aſſiſtant to the Poor, which hard hearted men take little notice of; but for brevities ſake, I ſhall but mention one remarkable paſſage, as I found it in *Richard Burton's Hiſtorical Remarques*, p. 63. Printed for *Nath. Crouch* at the *Bell* in *Exchange-Alley, London.* In the Reign of K. *Henry* the Third, was a great famine in *England*, about the year 1245, whereby the Poor miſerably periſhed for want of Bread. The Authors of thoſe times relate this ſtory very credibly, to ſhew how diſpleaſing Unmerciſulneſs and want of Charity is in the ſight of God; ſeveral poor People plucked the Ears of Corn, while they were green in the Common fields, meerly to keep themſelves from ſtarving, at which the owners

being much offended, desired the Priest of the Parish to curse and excommunicate them all the next *Sunday*: But one of the Company adjured the Priest in the name of God, to exempt his Corn from the Sentence, saying, "That it "pleased him well, that the poor being pinched "with Famine, had taken his Corn; and so "commended what was left to the blessing of "God. The Priest being compelled by the importunity of others, had no sooner begun the Sentence, but a sudden Tempest of Thunder, Lightning, Wind, Hail, and Rain, interrupted him, whereby all the Corn fields thereabout were laid waste and destroyed, as if they had been trodden under Foot with Cart and Horses; yea, no kind of Fowl nor Beast would feed upon it: But this honest, tender hearted man found all his Corn and Ground, though mingled among others, altogether untouched, and without the least harm. *Prov.* 14. 31. *He that oppresseth the poor, reproacheth his Maker; but he that honoureth him, hath mercy on the poor.*

Those may be said to rob the poor, as throw down Cottages, by taking the Commons from them, making great Parks to keep Deer and other Cattle, *&c.* (laying house to house, and field to field, that neither work nor place may be left for the poor, *Isa.* 5. 8.) And enclosing whole Parishes in *England*, in these few years, whereby the poor have been forced to remove and lose their right; but many such Great

men

men have come to want for ſo doing, God having blaſted their Eſtates, and have felt God's Judgments for the ſame; (I ſhall forbear to name the Perſons.) The ſame blaſting hath alſo come upon many, that have bought up corn in times of ſcarcity, to withold it from the poor by great prices, which is well known to many in this year 1681. as in ages paſt; And do not they alſo rob the poor, that take away the Gleanings of the Grain in the common fields from the poor, whether it be by the Farmer, or ſuch others as are not really poor; But ſome may ſay, *Who are the poor that thou writes of?* I *Anſwer*, He or ſhe that hath nothing but wearing Apparel, and he that hath a Wife, or a Wife and Children, and works hard for 8d. or 10d. a day, and hath not above 60 l. value in Land or Money. *Lev.* 19. 9, 10. *When ye reap the harveſt of your Land, (ſaith the Lord) ye ſhall not reap every corner of your field, neither ſhalt thou gather the Gleanings of thy harveſt: But thou ſhalt leave them for the poor, and Fatherleſs, and Stranger; I am the Lord your God.* Matth. 5. 3. *Bleſſed are the poor in Spirit; for theirs is the Kingdom of Heaven*, ſaith our Saviour Chriſt. Therefore whoſoever firſt ſeeks the Kingdom of Heaven, all other things ſhall be added. *Matth.* 6. 33. *Pſal.* 37. 16, and 25. *I have been young*, (ſaith *David*) *and now am old; yet I have not ſeen the Righteous forſaken, nor his ſeed begging Bread.* Notwithſtanding I once heard a Prieſt interpret it, *though his ſeed begging Bread.*

Four great Works of a Tyrant.

1. To destroy the good.
2. To hate the Poor.
3. To extol the evil.
4. To root out the virtuous.

Colouring in Oil to preserve the Dial-Boards.

MAke the Dial Boards of Quartered wood that they warp not, then take about a Pint of Lintseed Oil, and put to it an ounce of the Litharg of Gold, heat it in a Pot till it almost boil, and stir it often, and it is fit for use; then grind a little Red lead on a Grinding Glovers stone, with some of this Oil, but very thin of the Lead, brush over your Dial-board 2 or 3 times, letting it dry after every time of the doing of it. Lastly, wash it with White Lead so ground, as often as you please; and for the Hour-

Hour-lines, and Figures, or Letters, work the ſaid Oil with Lam-black; but if you would have Golden Figures or Letters, do thus:

Take yellow Oker, and White Lead, and with the ſaid Oil grind it, lay ſome of this on the figures in the morning, and at night lay thereon Leaf-Gold, cruſh it on with Cotten, and when it's dry, black the edges of the Figures to make them ſmooth.

To ſodder Iron.

SET the joints of Iron, as Cloſe you can, lay them in a glowing fire, and take of *Venice* glaſs in pouder, and the Iron being red hot, caſt the pouder thereon, and take it out gently to cool.

Chops in the Skin.

TAke Capons greaſe mixt with Camphire, or Oil of Roſes mixt with Sheeps ſuet, anoint the place, and wrap it up, at nights.

To make red Ink.

TAke ſmall Braſil one Ounce, white Lead and Allum of each two Drachms, Gum Arabick 8 ſcruples, Urine one pint, ſhake them often together; it's good to rule Bibles and ſome other Books with.

Wars and Fightings not to be by Chriſtians.

1. CHriſt commands, that we love our Enemies; but War on the contrary teacheth us to hate and deſtroy them, *Matth.* 5. 44.

2. Chriſt ſaid that his Kingdom is not of this World, and therefore that his ſervants ſhould not fight; therefore thoſe that fight, are not his ſervants. *Joh.* 18. 36.

3. Becauſe he reproved *Peter* for the uſe of the

the Sword, saying, *Matth.* 26. 52. *Put up again thy Sword into his place; for all they that take the Sword shall perish with the Sword.* Concerning which *Tertullian* speaks well, *Lib. de Idol.* "How "shall he fight in peace without a Sword, which "the Lord did take away? For although Souldiers came to *John*, and received a form of Observation, if also the Centurion believed afterwards, he disarmed every Souldier in disarming of *Peter*. *Idem de Coro. Mil.* asketh, "Shall it be lawful to use the Sword, the Lord "saying, that he that useth the Sword, shall pe-"rish by the Sword? See *R. Barclay's Apologies pag.* 402.

The Word, You, *to no more than one Person, how it begun.*

WItnessed by *John Maresius*, of the *French* Academy, in the Preface of his Clovis. Let none wonder (saith he) that the word [*Thou*] is used in this work to Princes and Princesses; for we use the same to God: And of old the same was used to *Alexanders, Cesars,* Queens, and Empresses. The use of the

word [*You*] when one is ſpoken to, was only introduced by theſe baſe flatteries of men of latter ages, to whom it ſeemed good to uſe the plural number to one perſon, that he may imagine himſelf alone to be equal to many others in dignity and worth, from whence at laſt it came to perſons of lower quality.

Law

Law Terms, a few with Advice.

Feoffour, is one that granteth a deed of Land.
Feoffee, is he to whom it is made.
Donour, is he that giveth Land in Tayl.
Donee, is he to whom it is given.
Lessour, is he that granteth a Lease.
Lessee, is he that taketh it.
Plaintiff, is he that begins the Suit.
Defendant, is he that answereth him. } or
Fee-simple, is Land holden to a Mans Heirs and Assigns for ever, but if the Man dies without Issue, or Will, it falls to the next of Kin.
Fee-tayle, a Tenant in Tayl-General, is where Lands are given to a Man, and to his Heirs of his Body, and a Tenant in Tayl-Special, is Land given unto a Man and his Wife, and the Heirs of their two Bodies begotten.
Three Brothers, the youngest purchase in Fee-simple, and dyeth without Issue or Will, it falls to the eldest Brother by descent, *&c.*
To purchase Land to him and his Assigns for ever, this is but for Life.
Fealty, is an Oath taken at the admittance of a Tenant, to be true to the Lord of the Mannor.
Knights-Service, is to bear Arms for the Lord.
Fee-farm, is Land holden to Mans Heirs for ever under a Rent.

Chat-

Chattels, are Goods moveable, and immoveable, and are called a Mans perſonal Eſtate.

Real-Eſtate, are a mans Lands.

Replevy, is bringing of a Writ called *replegiari facias*, to gain his Cattel, and putting in ſurety to the Sheriff, and Sue.

Fine, is a formal conveyance of Land by acknowledging a perfect agreement (more eſpecially of a Married Woman) before a Judge, or other Commiſſioners.

Copy-hold, is a tenure, that the Tenant holds Lands by Copy of the Court Rolls, made by the Steward at his Lords Court, this in ſome places is a baſe tenure.

Extent, Commiſſions the Sheriff to ſeize and value Lands of one, who being bound by the Statute, *&c.* Hath forfeited his Bond.

Recovery, is the obtaining of Lands by Judgment, or Tryal at Law, and of intailed Eſtates.

Statute-Merchant, and *Statute-Staple*, is a Bond made between Debter and Creditor, in form of a Statute, and acknowledged before a Mayor, or Chief-Warden of a City, and 2 Merchants aſſigned therefore.

Collaterall-Security, is over and above the deed or leaſe.

Leaſe-parole, is letting of Lands by word of mouth.

Bargains, of above 10 *l.* value, ſhould be under Hand and Seal.

If

If Husband and Wife purchaſe Land together in Fee, the Husband may ſell the Land without the Wives leave, *Hen.* 21. *El.* 3. 6. Therefore its beſt for the Woman to have truſtees.

Curteſie of England.

He that Marries a Wife, that hath free Land and ſhe dyeth, and leaveth a Child that's heard once to cry, and dyeth, he ſhall have the uſe of the Land during his Life, otherwiſe not. All the Land that a Man hath, or ſhall purchaſe in Fee during his Life, having a Wife, and he die, his Wife ſhall have the 3d of the profits of all; though he might have ſold ſome in his Life-time, except ſhe did acknowledge a Fine, or he held it joyntly with another.

No Man is bound to accuſe himſelf, by the Law of *England*, (*viz.*) *Magna Charta* 28 *Edw.* 3. *Cap.* 3.

Item, That no Man of what eſtate or condition that he be, ſhall be put out of Land or Tenement, nor taken, nor impriſoned, nor diſinherited, nor put to death without being brought in anſwer by due proceſs of the Law.

Note that *Free-hold*, is Goods and Chattels, as well as Lands and Tenements, *Cooks Inſtit.* 29. 46.

None under the Age of 21 years, can ſue in his own Name; Males and Females of 14 years old,

old, may be bound in Bonds or Covenants, for neceſſaries, as Food, Raiment, Schooling, Inſtructions, and Marriage, *&c.* Bonds hold ever in force, till cancelled, or cut off by Hand and Seal.

Lands may be paſſed ten manner of ways.

As by Fine, Recovery, Feoffment, Grant Leaſe, Bargain and Sale, Exchange Surrender, Releaſe and Confirmation, and by Will, but not by word of Mouth.

Children may be Executors.

If a Man dies without Will, or a Will not witneſſed by 3 or 4 Witneſſes, the eldeſt Son will have all his Lands, his Children half the Goods, and his Wife the other half; if no Children, then his Wife to have half the Goods, and his next of Kin the other half.

Men under 14, and Women under 12 years of Age, cannot make Wills of Land, but above that Age may of moveable Goods.

An Adminiſtrators Power is equal to an Executor, and are bound to pay his Debts by ſpeciality according to the value of the Goods, 51 *Ed. Cap.* 11.

Arbitrators cannot Judge of Fellonies, Treaſons, Marriages, and Criminal offences againſt the King or Commonwealth.

Parties

Parties may revoke (though not honestly) if they are not bound by Bond to get the Parties to Seal releases to each other, and some mony from one of them, before they see the Award is the best way to make them Friends, 2 *Hen.* 6. 18 & 19.

So that he that is not willing to refer all Personal trespasses to Arbitrators, Elected, and Chosen by the Parties, and stand to their Award (but rather go to Law) is accounted an unreasonable man.

The Latin Names for the days of the Month, and Mony written in Latin Bonds.

Dat. primo die.
Dated the first day.
2. *Secundo.*
3. *Tertio.*
4. *Quarto.*
5. *Quinto.*
6. *Sexto.*
7. *Septimo.*
8. *Octavo.*
9. *Nono.*
10. *Decimo.*
11. *Undecimo.*
12. *Duodecimo.*
13. *Decimo tertio.*
14. *Decimo quarto.*
15. *Decimo quinto.*
16. *Decimo sexto.*
17. *Decimo septimo.*
18. *Decimo octavo.*
19. *Decimo nono.*
20. *Vicessimo.*
21. *Vicessimo primo.*
22. *Vicessimo Secundo.*
23. *Vicessimo tertio.*

24. *Vi-*

24. *Vicesſimo quarto.*
25. *Vicesſimo quinto.*
26. *Vicesſimo ſexto.*
27. *Vicesſimo ſeptimo.*
28. *Vicesſimo octavo.*
29. *Vicesſimo nono.*
30. *Triceſſimo.*
31. *Triceſſimo primo.*

Of Mony.

d.
20. *Vigint. ſolidi.*
30. *Trigint. ſol.*
40. *Quadragint. ſol.*

l.
3. *Tres libræ.*
4. *Quatuor lib.*
5. *Quinque lib.*
6. *Sex. lib.*
7. *Septem lib.*
8. *Octo lib.*
9. *Novem.*
10. *Decim.*
11. *Duodecim lib.*
14. *Quatuordecim.*
20. *Vigint.*
30. *Trigint. lib.*
40. *Quadragint. lib.*
50. *Quinquagint. lib.*
60. *Sexagint.*
70. *Septuagint.*
80. *Octogint lib.*
90. *Nongint lib.*
100. *m Cent lib.*
200. *Ducent.*
400. *Trecent.*
500. *Quingent.*
600. *Sexcent.*
700. *Septingent.*
800. *Octingent.*
900. *Noningent.*
1000. *Mille.*
2000. *Duo mille.*
3000. *Tres mille.*
4000. *Quatuor mille.*
5000. *Quinque mille.*
6000. *Sex mille.*
7000. *Septem mille.*
8000. *Octo mille.*
9000. *Novem mille.*
Decem mille 10000.

Anno Domini milleſimo, ſexcenteſimo octogeſimo primo.

In the year of our Lord 1681.

Nonageſimo 90.

Milleſimo

Millesimo septingentesimo 1700. &c.

liament, or Law repugnant to the Law of God, is of any force. *Finch. page* 3.

That no Act of Par-

An acquittance for Rent, Aug. 3. 1681.

REceived of *A. B.* the Sum of seven pounds ten shillings in full, for a Quarters Rent for his House, due the 24th day of *July* last past, I say, received by me

l. 7 *s.* 10

C. D.

A Bill to lend Mony by.

KNow all Men by these presents, that *I A. B.* of *&c.* Yeoman, do stand firmly indebted unto *C. D.* of *&c.* in the Sum of *&c.* of lawful Mony of *England*, to be paid unto the said *C. D.* or to his certain Attorney Executors, Administrators, or Assigns on the *&c.* next ensuing the date hereof, without fraud for the

the true payment whereof well and faithfully to be made in manner, and form as aforesaid, *I* bind me my Heirs, Executors, and Administrators in the penal Sum of *&c.* of like lawful Mony, firmly by these presents. *In* witness whereof *I* the said *A. B.* have hereunto set my Hand and Seal this 20th day of *June*, 1681. Sealed and delivered in the presence of

A. B.

A Form of a Will.

THe last Will and Testament of *A. B.* of *C.* in the Country of *D.* Yeoman, made the twentieth day of *July*, in the three and thirtieth year of the Reign of *Charles* the Second, King of *England*, *&c.* and in the year according to the account now used in *England*, 1681. To the intent that my Goods and Chattels, Lands, and Tenements may hereafter come unto such Persons, and Remain, and be unto such uses, as by me the said *A. B.* herein do, and shall limit and appoint in this my last Will, do therefore will, order, give, and devise as followeth. *Imprimis*, I give, devise, and bequeath unto *F. B.* my Son, all that *&c.* and to the Heirs of his Body for ever, (or to his Heirs and Assigns for ever, then it's a free E tate.) *Item*

I give unto *P. R.* my Brother the Sum of 10 *l.* of lawful Mony of *England*. *Item*, I give unto *S. T.* the Son of *W. R.* the Sum of 5 *l.* of like lawful Mony of *England* to be paid within a 12 month after next my Deceaſe. *Item*, I give unto the poor of *&c.* *Item*, I give and bequeath unto my Friends, *T. W.* and *R. C.* the Sum of 5 *l.* a piece, of like lawful Mony of *England*, whom I do hereby make, Authorize, and appoint Executors of this my laſt Will and Teſtament, and to ſee me buried, *&c.* And I do alſo appoint my Friends *W T.* and *R. G.* to be the Overſeers of this my laſt Will and Teſtament, and I give unto them 20 *s.* a piece of like lawful Mony. And laſtly I do hereby revoke and call back all former Wills, Executors and Bequeſts, and do appoint theſe preſents only to ſtand in force for, and as my laſt Will and Teſtament; In Witneſs whereof I have to this my laſt Will and Teſtament, ſet my Hand and Seal, the day & year firſt above written, ſealed, publiſhed, and declared by the ſaid *A. B.* for and as his Will and Teſtament in the preſence of, *P. R. I. H. T. F.*

A. B.

An

An inventary taken the 24. of *July* 1681. *of all the Goods, and Chattels of* A. B. *late of* C. *in the County of* D. *Yeoman Deceased, prised by us* W. H. *and* H. T. *as followeth.*

	l.	s.	d.
Imprimis, In the Hall one Table, six Joynt-stools, two Chairs, and other small things there.	01.	6.	2.
Item, In the Kitchen, twelve pewter Dishes, and other lumber there.	02.	7.	3

And so go from Room to Room, and Yard Field, *&c* sum it up, and let the prisers set their Hands at the bottom, and witnesses if you please.

Of the Idol Moloch, *to whom the* Jews *ſacrificed their Children.* Lev. 18. 21.

IN the valley *Hinnon*, not far from *Jeruſalem*, the Jews ſet up an Idol of Copper, like a King, which they called *Moloch*, that is, a King of Idols. This Copper Idol ſtood with the Arms ſtretching out; and under it was a great fire; whereby the Image ſhewed fire-red; and beſides that, the more to honour it, they made a great fire between two Walls, which burnt for his ſake; and through this fire the Idolatrous Prieſts caſt living Children into *Moloch*'s burning Arms, which he with his Arms red hot burnt to Death. And in this manner the Jews offered their own Children to the Idol *Moloch*, and when they did it, they made a great noiſe and cry, and beat upon a Drum, that the Fathers, when their Children were offered, ſhould not hear them cry, by reaſon of the great noiſe of the Drum; and therefore Chriſt likened this valley of *Hinnon* to Hell fire, ſaith the Margent to *Matth.* 5 *chap.*

The Iſraelites were forbidden to offer their Children to it. *Lev.* 18. 21. upon pain of death, *chap.* 20. 2, 3, 4, 5. It was deſtroyed by *Joſiah*, 2 *Kin.* 23. 10.

Feaſts

Feasts that Christ allows of, but contrary to Dives's *Feasts*, Luke 16. 19, 26.

THen said Jesus, when thou makest a Dinner or Supper, call not thy Friends, nor thy Brethren, neither thy Kinsmen, nor thy rich Neighbours, lest they also bid the again and a recompence be made thee. But when thou makest a Feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompence thee; but thou shalt be recompenced at the Resurrection of the Just. *Luk.* 14. 12, 13, 14. Who, of the rich of this Worlds Goods, takes Christ's Counsel in this matter? So that by the vanity that follows most feastings in these days, we may say as the Preacher once said, *Eccles.* 7. 2. *That it is better to go to the House of Mourning, than to the House of Feasting.*

Appare

Apparel, and Furniture, the exceſs therein not to be amongſt Chriſtians, and the poor wants.

I *will therefore*, (ſaith the Apoſtle *Paul*) *that Women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety, not with broidered Hair, or Gold, or Pearls, or coſtly array; but (which becometh Women profeſſing Godlineſs) with good works*, 1 Tim. 2. 9, 10. *And*, ſaith the Apoſtle *Peter*, *let not your adorning be in that outward adorning of platting the Hair, and of wearing of Gold, or of putting on of Apparel; but let it be the hidden man of the heart in that which is not corruptible, even the Ornament of a weak and quiet Spirit, which is in the ſight of God, of great price.* 1 Pet. 3. 3, 4. *For all that is in the World, the Luſt of the Fleſh, the Luſt of the Eye, and the pride of Life, is not of the Father, but is of the World.* 1 Joh. 2. 16. Now from whence proceeds the exceſs in Apparel and Furniture, (in things that are of no ſervice) but from the Luſt of the Eye, and the pride of Life, *&c. Jam.* 2. 1, 2. Reſpecting ſuch as come in platted Hair, or wears Gold or coſtly array, by ſuch as profeſs themſelves to be Chriſtians, and ſay that the Scripture is their Rule, when they walk quite

quite contrary, even to that excess amongst some people, that the expences thereof might maintain six times as many poor people as I suppose is now in *England:* If the Scripture was their Rule, they would observe the same charge that *Paul* gave unto *Timothy*, saying, *Charge them that are rich in this world, that they be not high minded, nor trust in uncertain Riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate,* 1 Tim. 6. 17, 18. for the poors relief.

Days all to be kept holy unto the Lord, by ceasing from sin.

THe Apostle *Paul* saith, *Let no man condemn you, in respect of meats and drink, or of an Holy-day, or of the New-Moons, or of the Sabbath days, which are but shadows of things to come, but the Body is Christ.* Col. 2 16. Now those that are come to the Substance Christ Jesus, the everlasting Sabbath of rest, and are ceased from sin, and keeps every day holy unto the Lord I say such are persecuted by those that rest still in the shadows, or rather short of those former shadows, who now observe days, and times, calling

ing them Holy-days, and instead of keeping a day holy unto the Lord, too many keep them to themselves, in sports, games, and other vanities; *For*, saith the Apostle *Paul*, *he that regardeth not the day, to the Lord he doth not regard it.* Rom. 1. 4. 6. Yet do most, now called Christians, approve of one day in seven for publick Worship, the first day of the Week, being convenient for a day of rest, also for labouring men and Cattle; but the Sabbath day of the Jews was kept on the seventh day of the Week, called now by some people *Saturday*.

A Character of a True Christian.

1st. HIS daily care is to keep his mind stayed upon God, that he may be kept in perfect peace, *Isa.* 26. 3. And through God's Grace he is taught to deny Ungodliness and worldly Lusts. *Tit.* 2. 11, 12. and to be sober, righteous, patient, humble, meek, upright, merciful, forbearing, forgiving, peaceable, gentle, self-denying, constant, faithful, holy, and also temperate in meat, drink, apparel, *&c.* which are the fruits of the Spirit, or Grace of God in his Conscience. *James* 2 *chap.*

2dly, He is come out of the works of darkness,

neſs, and the fruits of the Fleſh, *Rom.* 1. 29. 31. and 5 *ch. Gal.* 5. That is, he is not wanton, or paſſionate, or proud, covetous, or a backbiter, or envious, wrathful, unmerciful, revengeful, prophane, drunken, voluptuous or unclean, nor makes Religion a Cloak for ſelf-intereſt, or for Loaves.

3dly, He will conſent to any righteous thing for a general good in the Pariſh where he dwells, or elſewhere, that the poorer ſort may be helped, or others his Neighbours, and is at all times willing to relieve the needy, according to his ability, 1*Tim.* 6. 18.

4thly, He always is ready to endeavour for peace amongſt people, or when controverſies ariſe amongſt his Neighbours, he will ſeek to them in a Chriſtian way, for them to refer themſelves for peace ſake to perſons, choſen by them, to end their differences, and not go to Law, believing that they are accounted unreaſonable men that will not ſo end their differences, *Matth.* 5. 9. 1 *Cor.* 6. 1.

Laſtly, He is always willing to ſubmit to the outward Governours of the Nation wherein he dwells, or patiently ſuffer under them, if they require any thing that's againſt God's Law in his Conſcience. *Act.* 5. 29. And of him that taketh away his Goods (for the Law of his Go-

he will not aſk them again. *Luk.* 6. 30. But if this true Chriſtian be an abſenter from the National Church (ſo called,) then the outſide Chriſtians do call

His Gravity, Sullenneſs;
His Serioufneſs, Melancholy;
His Silence, Sottiſhneſs;
His Diligence, Covetouſneſs;
His Chriſtian-ſuffering, Obſtinacy;
His plainneſs in Apparel, Singularity;
His proper Speech, Rudeneſs;
His Scripture-Language, Canting;
His Sobriety, a cheat for Cuſtom;
His being at a Word, a decoy for Trade;
His Induſtry, Worldly-mindedneſs;
His Hoſpitality, Fleſh-pleaſingneſs.

In ſhort, ſuch true Chriſtians have been impriſoned, becauſe they cannot take up Arms, and alſo for fear they ſhould; and if they anſwer their Adverſaries, they ſay it's Nonſenſe, or Equivocation, ſo that his Virtues are accounted Vice, by ſuch Profeſſors as delight only in the form of Godlineſs, more than the power thereof.

After this manner the Papiſt uſed to diſapprove of the Sobriety of the *Waldenſes*; of whom *Reinerius*, a Popiſh Author, ſo writeth:

Now the Proteſtants of the National Church make uſe of the name of theſe ſuffering *Waldenſes*, to help to plead for their antiquity, equal

with the Papiſts, that is, from the Apo s time; which makes them never the truer Chriſtians, conſidering the great Apoſtaſie, that firſt ſpoiled the ſimplicity of Truth, and keeping up the Heatheniſh Learning and Traditions of men, *Col.* 2. 8, 20. Yet did God here and there raiſe Witneſſes for the Truth, (in all this dark night) who, for the moſt part, were perſecuted by them that upheld the ſhell of Religion, or outward Ceremonies, and neglected the ſubſtance (God's ſpirits teaching in their hearts) as at this day.

So that if this good Spirit of God was but truly obeyed, it would lead people to be Witneſſes (in meaſure) of the Saints condition, recorded in the holy Scripture, experimentally, (for imitation of the Saints practices, before God's Spirit lead in each heart, has been, and is the door of Apoſtaſie.) Man in his own Strength and Wiſdom, hath been too apt to do and act (as to Worſhip) that which God doth not require or command him, *Deut.* 5. 32. *Iſa.* 1. 12. That the Lord ſaid, *Matth.* 15. 9. *But in vain they do worſhip me, teaching for Doctrines the Commandments of men.*

Now Reader, if thy deſire is to be truly led, to build upon no other Foundation, beſides the (Rock) Chriſt Jeſus, mark well theſe Scriptures following, and the Lord give thee an obedient Heart, *viz. For the wrath of God is revealed from Heaven againſt all ungodlineſs, and unrighteouſ-*

righteousneſs of men, who hold the Truth in unrighteousneſs: Becauſe that which may be known in God, is manifeſt in them; for God hath ſhewed it unto them: But unto every one of us is given Grace, according to the meaſure of the gift of Chriſt; for as many as are led by the Spirit of God, they are the Sons of God: But the anointing which ye have received of him, abideth in you, and ye need not that any man teach you; but as the ſame anointing teacheth you of all things, and is truth, and is no lye, and even as it hath taught you, ye ſhall abide.

We have alſo a more ſure Word of Propheſie, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the Day-Star ariſe in your hearts. 2 Pet. 1. 19. Rom. 1. 18, 19. 8. 14. 10. 6, 7, 8. Heb. 8. 10, 12. Eph. 4. 7.

At that time Jeſus anſwered, and ſaid, I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes. Matth. 11. 25. 1 Cor. 1. 27, 29. *But God hath choſen the fooliſh things of the World to confound the wiſe, and God hath choſen the weak things of the World to confound the things which are mighty: That no fleſh ſhould glory in his preſence.* 1 Cor. 4. 18, 19. *Let no man deceive himſelf: If any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe; For the Wiſdom of this World is fooliſhneſs with God,* &c.

Theſe things are as a ſealed Book to all the Wit, Learning, Study, and mans reaſon, until

he come to bow his mind to the measure of the Spirit, or Grace of God in his own heart, from whence these Scriptures (with others) were given forth.

For the Scripture is given by Inspiration of God, &c. 2 Tim. 3. 16. *For what knoweth the things of a man, save the Spirit of a man, which is in him, even so the things of God knoweth no man, but the Spirit of God. But he that is spiritual discerneth all things*, &c. 1 Cor. 2. 11, 14, 15. *For to be carnally minded is Death, but to be spiritually minded is Life and Peace*; Rom. 8. 6. Gal. 5. 16. 6. 5. *This I say then, walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh: For every man shall bear his own burthen.*

James 4. 17. *Therefore to him that knoweth to do good, and doth it not, to him it is sin.* Prov. 18. 10. *The Name of the Lord is a strong Tower, the Righteous runneth into it and is safe.*

Veritati adhæreto.
Stick to the Truth.

Uniformity

Uniformity in Religion; how attainable, according to true Chriſtianity; and alſo ſomething of the fruits of Impoſition upon Conſcience, for religious Opinions.

Humbly ſubmitted to the conſideration of Superiours, By *William Mather.*

WHereas it is profeſſed by all the Profeſſors of Chriſtianity, at this day, that the way and manner of their Religions, or Opinions, is according, and not contrary to the Scripture of Truth.

Now to create peace amongſt all the Churches, and to unite in harmleſs Love, that they may all build (only) upon the (Rock) Chriſt Jeſus, *Mat.* 7. 25. If it ſhall pleaſe God

Teſtimonies.

Moſes ſaid, *Would God that all the Lord's People were Prophets.*
Numb. 11. 29.
Pſal. 4. 1. Prov. 29. 18. 1 John 2. 20. John 4. 24. 16. 13. Luk. 12. 12. Act. 2. 4. 17. 1 Theſ. 5. 19. Phil. 3. 3, 16. 1 Peter 4. 10.

ſo to open the Eyes of the Magiſtrates in every place (by his Grace in their hearts, the ſure foundation, *Eph.* 2. 8.) to ſo order it, That the Miniſter or Teacher, in each Congregation for Worſhip, ſhall read the holy Scriptures (only) unto their hearers, all waiting upon God in his fear, to worſhip him in Spirit and in Truth. *John* 4. 24.

So that if any thing be revealed by Gods Spirit (by way of Interpretation, Edification, or Prayer) to another that ſitteth by, let the firſt hold his peace. 1 *Cor.* 14. 30, 31, 32.

So will God be in the midſt of thoſe that are thus gathered together in his Name. *Matth.* 18. 20. ſo as none (in Man's Wiſdom ſpeak,) but only as God's Spirit ſhall give utterance, though it be through the leaſt Member (accounted of) in the Church. 1 *Pet.* 4. 10.

1 Cor. 2. 1
Eph. 2. 8. ...om. 8. 6.

Juſtin Martyr *ſaid, God hath built to himſelf a natural Temple in the Conſciences of men, and in* Expoſit. fid.

The Interpretation of the Scriptures is to be accommodated to the Will and Doctrine of the Spirit, and not to humane Reaſonings.

Peter Martyr *ſaid, The Holy Ghoſt is the Arbiter and Judge.*

Dr. J. Owen *ſaid, That the Holy Ghoſt is the only Authentick Interpreter of the Scripture.*

For

or what confuſion and bl ſhed hath come upon the World, for ſeveral ages, by reaſon of mans ſetting up ways of Worſhip, Articles of faith, &c. when our Saviour hath already done it, *Matth.* the 5, 6, and 7. *Ch.* &c.

For when an Arch-biſhop required *Joh. Fox* (the Author of the Book of Martyrs) to ſubſcribe to Articles of Faith, he pulled out his Greek Teſtament, ſaying, *I will ſubſcribe unto nothing but this.* So that none, except Jews and Atheiſts, but will ſubſcribe to God's Book; according to the primitive practice of the Saints, to worſhip God in Spirit: And for this Liberty of propheſying, and Interpretation of the Scriptures (only) by the ſame Spirit that gave them forth, the ancient Fathers (ſo called) have pleaded for; as *Jacobus Acontius*, — 'After I have alledged (ſaith Epiphanius *ſaid*, *Only to the Children of the Holy Ghoſt the Scriptures are plain and clear.*

Luther *ſaith*, *The Scriptures are not to be underſtood, but by that very Spirit, by which they were writ.* Tom. 3. fol. 169.

John Bradford *ſaid*, *We know the Scriptures, as Chriſts Sheep, by the ſame Spirit, that wrote and ſpake them, being thereby aſſured,* &c. *Book of Martyrs* 3. vol. pag. 298.

Ch. Goad *ſaid*, *There is no knowledge of Chriſt, nor the Scriptures, but by Revelation,* Ref. drops, pag. 12.

See Jacobus Acontius *recited by* he)

'he) what I had to say 'for my Opinion, if the 'reſt ſhall not allow of my 'Judgment, I ought to 'give over defending of it, 'and ceaſe to be trouble-'ſome to the Congregation 'concerning the ſame; but 'I ought not to be compel-'led to confeſs that I have 'erred; for ſo I ſhould ſin 'againſt God.--- That we 'may wreſtle with God '(ſaith he) by daily pray-'ers, to grant, that we may 'have the uſe of this ſo ſo-'veraign and ſaving Liber-'ty, ſo profitable to the 'Church, *&c.*

W. Penn, *in his* Add. *to* Pro. *from* p. 157. *to* p. 172. *and* Jo. Hales *of the* Keys, p. 170, 171, 172, 173. *for the ſaid liberty, and in his Tract of Schiſm*, p. 201, 202, 203, 204.

Oh, that people would but lay aſide ſelf-intereſt! then may they ſee, how they are falln from the true Worſhip of God, (by ſetting up Man's Reaſon as Judge in ſpiritual matters,) out of which Apoſtaſie there is no Redemption, till people come to own and obey the ſufficiency of God's Grace in their hearts,

See the Book called, A warning againſt the deceit of ſetting up Man's Reaſon as Judge in ſpiritual matters, firſt written in Latin, and printed in the year 1644, *by* Abraham Van Frankenburgh, *a* German *Nobleman*,

hea. s, (their only Teacher, *Mat.* 23. 11, 12. which bears Witneſs againſt all ſin.) God having ſaid unto the Apoſtle *Paul, My Grace is ſufficient for thee.* 2 Cor. 12. 9. And *Paul* committed the Saints to the Grace of God generally in his Epiſtles. The Teachers in *England* do ſo likewiſe (in words) to their hearers. And Kings alſo acknowledge, it is by Gods Grace they are Kings: Therefore it is the one thing needful, and was *Maries* choice, and it is the ſame at this day, unto all that are willing and obedient to the guidance thereof, in the whole courſe of their Lives, which hath ſeveral other names in the Scripture, as Light, Word, Spirit, *&c.* but is but one eternal, pure Subſtance, *Enlightning every man that cometh into the World,* John. 1. 9. *And all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.* 2 *Tim.* 3. 12.

and in Dutch in the year 1674, *and into Engliſh in the year* 1677, *by* S. Criſp.

See Luther's *Teſtimony to ſhun Reaſon in ſpiritual matters,* Impoſtilla Eccleſiaſtica. *firſt part* p. 137, 138.

See Franciſcus Lambertus, *who ſaith, But above all things be careful thou follow not the manner of Hypocrites, who have written almoſt word by word, what they are to ſay, as if they were to repeat ſome verſes upon a Theatre, have learned all their preachings, as they do, that act Tragedies, and afterwards when they are in the place of propheſying, pray the Lord to direct their Tongues;* but

3. 12. Then it seems that Persecutors were ever blind, 2 *Cor.* 4. 4. Though they may read, That Faith is the Gift of God, *And whatsoever is not of Faith is sin.* Rom. 14. 23. Notwithstanding many thousands have been murthered or Martyred, since the Apostles time, (or beginning, when men began to force their Faiths,) upon the account of opinions in Religion, upon such as had faith in Christ Jesus, *Act.* 10. 35. *Heb.* 12. 1. Acted and done by such as professed themselves to be Christians, or some faith in God, (even to the shame of the name of Christians amongst both *Jews* and *Turks.*) Some they have cut in pieces in cool blood, some burned to death, Bellies ripped open whilst alive, some buried alive, roasted, upon Spits, boiled to death, with several other Torments; some hanged, and some ba-

in the mean , shutting up the way of the holy Spirit, they determine to say nothing but what they have written. O unhappy King of Prophets, yea, and truly cursed, which depend not upon Gods Spirit, but upon their own writings or meditation! Why prayest thou to the Lord, thou false Prophet, to give thee his holy Spirit, by which thou mayest speak things profitable, and yet thou repellest the Spirit? Why preferrest thou thy meditation, or Study to the Spirit of God? Otherwise why committest thou not thy self to the Spirit?

---Again, (saith he) *the Sheep of Christ seeketh nothing but the voice of Christ,*

nished

ed in *New-England*, (in age,) some thousands in *Old-England* have been excommunicated and imprisoned; some imprisoned to death, some banished, some knock'd on the Head, whole Families undone, all their goods taken from them, only because of their meeting together (most peaceably) to worship God in Spirit and in Truth, as God requires, *John* 4. 24.

Which is hard-Measure, to be inflicted upon such Christians, as lives peaceably with all men, *Rom.* 12. 18. upon such as was always willing, and still are to *Give unto* Cesar (or civil Magistrate) *the things that are* Cesar's, Mat. 22. 21. *and unto God the things that are Gods*. The things which may be said to be Gods, or of God, is to worship and serve him in Spirit and in Truth, as aforesaid; to live in his fear by departing *which he knoweth by the Holy Spirit, wherewith he is filled; he regards not learning Tongues, or any outward thing, so as therefore to believe this or that to be the voice of Christ his true Sheepherd, he knoweth that there is need of no other thing, but the Testimony of God's Spirit*, &c. Tract. 5. Prophecy, Ch. 3. 24.

See more at large recited in Rob. Barclay's *Apology for the true Christian Divinity*, p. 214. 275.

Dr. Smith *of* Cambridge *in his select Discourses, To seek our Divinity meerly in Books and Writings, is to seek the Living among the Dead, &c. and therefore* David *calls*

from

from iniquity, and to seek after the good of all men, to live in all Christian virtues, to do unto all people as we would be dealt with, *Matth.* 6. 12, which cannot be performed by any, but as they obey the teachings of Gods Spirit in peoples hearts, the Leader into all good, (the same that made *David* wiser than all his Teachers, *Psal.* 119. 99. *Isa.* 30. 20. *Heb.* 8. 11.) and is a swift witness against every evil thought, word and deed, in every Conscience, Obedience to which makes people happy for ever, 1 *Sam.* 15. 22.

But what person soever pretends, that Conscience or the Light therein is his guide, and acts any thing destructive to Civil Society, as Theft, Murther, or Adultery, or are Traitors, or Plotters, or Drunkards, or Cheats, or Vagabonds, or Mischievous Persons,

not for speculation, but sensation; Taste and see how good the Lord is, *&c.*

Chrysostom *saith well*, de Anath. *We must condemn and reprove the evil Doctrines, that proceed from Heretiks, but spare the men, and pray for their Salvation.*

R. Barclay *pag.* 355. ---*As long as Heresie doth not exert itself in any Act destructive to humane Society, or such like things, but is kept within the sphere of those Duty's of Doctrine or Wor-*

Gal.

6. 5.19,20. To all ſuch the Chriſtian Magiſtrate will be a terror, and a praiſe to them that do well, *Rom.* 13. 3. if they be of Chriſts Religion; for he did not compel his Brethren after the fleſh, to his Religion, *John* 7. 5. Yet did he and his Apoſtles bear a Teſtimony againſt all fair-ſayers and hypocrites in Religion, and left the Civil Magiſtrates to puniſh all open wickedneſs; to which agreeth King *Charles* the 1ſt, in the Collection of his Speeches, *pag.* 91, 123. 'In point of Conſciencious 'tenderneſs, I have often 'declared, how little I de-'ſire my Laws and Scepter 'ſhould intrench on God's 'Soveraignty, which is the 'only King of mens Con-'ſciences; nor do I deſire 'any man ſhould be further 'Subject unto me, than all 'of us may be ſubject unto 'God.-- And in his advice to the then Prince of *Wales*, *ſhip, which ſtands betwixt a man and God, they no ways come under the Magiſtrates power.*

Athanaſius *in Epiſt. ad ſolit. vit.* R. B. 359. *(ſaith he) It is the property of Piety, not to force, but to perſuade, in imitation of our Lord, who forced no body, but left it to the will of every one to follow him,* &c. *But the Devil, becauſe he hath nothing of Truth, uſes knocks and Axes to break up the Doors of ſuch as receive him; but our Saviour is meek, teaching the Truth,* Whoſoever will come after me, *&c.*

Chriſt (ſaith Ambroſe) *ſent his Apoſtles to ſow faith, not to conſtrain, but to teach; not to ex-*

now

now King of *England*, &c. 'Your Prerogative is best 'shewed and exercised in 'remitting, rather than ex-'acting the rigour of the 'Laws, there being nothing 'worse than Legal Tiran-'ny, *&c.*

But saith Christ Jesus, *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house on a Rock*, Matth. 7. 24. *And doeth them*, (mark that) dost thou love them that hate thee? *&c. The God of Israel said, the Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God.* 2 Sam. 23. 3. 21. 15. Now the Jews accounted the appearance of Christ Jesus in the Flesh, as low, and too mean for them, saying, is not this the Carpenter's Son, and despised him, *Matth.* 13. 55.

Even so do too many called Christians, at this day, *ercise coercive p but to extol th ctrine of Humility.* Amb. Com. in Luc. l. 7.

Saith Tertullian, *It is a thing that easily appears to be unjust, to constrain and force men to sacrifice against their Wills, seeing to do the service of God, there is required a willing heart*, &c. *His* Apolog. Cap. 24.

Mahomet, *who prohibited all reason or discourse about Religion, as occasioning factions & divisions, & indeed those that press persecution and deny Liberty of Conscience, do thereby shew themselves more the Disciples of* Mahomet, *than of Christ, and that they are no way followers*

account his 2d coming, a spiritual appearance, too low and mean for them to bow unto; that is, his Light or Grace in their hearts, which reproves for Sin, calling it a dark Light, or the Light of a Natural Conscience, and a misguiding Light, &c. accounting it not sufficient to save from the evil of the World, and so make merry over, and crucifie afresh the just Spirit or Witness of God in their hearts, by wilful kicking against it: *Pro.* 4. 18. *John* 3. 20. 16. 8. *Rom.* 3. 24. *Tit.* 3. 7. *Rev* 1, 5. 3. 14. But blessed be the Lord God, there is a small remnant (in this day,) that are come to witness in their hearts, that little Stone, *Dan.* 2. 34, 44. cut out of the mountain without hands, which shall grow, and fill the whole Earth with Righteousness, and lay every Idol in the dust, notwithstanding all *of the Apostles Doctrine, who desired the* Thessalonians, 1 Thes. 5. 21. to prove all things, and hold fast that which is good. *And also saith, unto such as are otherwise minded, God shall reveal it,* Phil. 3. 15. *Not that by beatings and Banishments it must be knocked into them,* R. Bar. Apol. *aforesaid,* p. 362.

Luk. 9. 55. The Son of Man is not come to destroy mens Lives, but to save them.

the Oppoſition, Art, Wiſdom, or Violence of men or Devils; God will ariſe more and more in his ſpiritual appearance (in the hearts of People) until he hath conquered the enemies to Righteouſneſs, and the Glory of the Lord cover the Earth, as the Waters cover the Sea; and happy will all they be, that meet him timely, by turning from the evil Imaginations of their hearts, and ſubmit to his Grace, the way to him; for he is worthy to reign and rule in every heart and Conſcience, (by his Spirit or Grace therein) now and for ever.

If any man ſay, I love God, and hateth his Brother, he is a lyar; for he that loveth not his Brother whom he hath ſeen, how can he love God, whom he hath not ſeen? 1 John 4. 20. In which Love I offer this my Mite for Love and Peace-ſake, deſiring the good of all people impartially, hoping that no longer the hedges of Opinions may barr us from loving one another, with the ſame love that God doth love us: And that many People may go and ſay, *Come ye, and let us go up to the Mountain of the Lord, to the houſe of the God of* Jacob (*his Light or Grace in every Conſcience*) *and he will teach us of his ways, and we will walk in his paths*, Iſa. 2. 3. To which all thoſe that truly fear the Lord God, will ſay, *Amen.*

And though I beſtow all my goods to feed the poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing. 1 Cor. 13. 3.

To

To conclude, as things are now in the World, it ſeems to me, that no Proteſtant will evermore become a Perſecutor, (for Conſcience ſake) they having ſeen the Judgments of God always following upon People and Nations for Perſecution; for Perſecutors ſtriving to ſeparate the Tares from the Wheat, have taken too much upon them, (to aſcend God's Throne-Conſcience) it being the Work of the Angels, to ſeparate the Tares from the Wheat in the time of Harveſt, at the laſt day, *Matth.* 13.41.

1. *Cain* for perſecuting godly *Abel*, was made a Vagabond, *&c.*

2. *Iſhmael* for mocking his Brother *Iſaac*, was caſt out.

3. *Joſeph*'s Brethren were puniſhed by famine and diſtreſs, who perſecuted him.

4. *Pharaoh* and the *Egyptians* were drowned for perſecuting the Children of *Iſrael*.

5. *Ahab* and his houſe were deſtroyed, who perſecuted good *Micah* the Prophet.

6. *Jezabel*, who ſlew many of the Prophets, was eaten up by Dogs.

7. King *Joah* was ſlain in his Bed, who perſecuted *Zachariah*.

8. *Haman* the informer, who perſecuted *Mordecai*, and the Jews, was hanged.

9. The Prieſts that perſecuted *Daniel*, was eaten up by Lions.

10. King *Antiochus* was deſtroyed with Worms

worms, which he confeſſed came upon him for perſecuting the Jews, and other evils.

11. *Herod*, who ſought to deſtroy Chriſt, and put to death the Children in *Bethlehem*, was ſmitten of God, with a rottenneſs in his bowels, and Worms, whereof he dyed.

12. *Pilate*, that wicked Governour, under whom Chriſt was crucified, killed himſelf.

13. If Hiſtories ſpeak true, few or none of the perſecuting *Roman* Emperors dyed in their Beds.

14. *Judas* the other Informer (ſome ſay) hanged himſelf.

15. Dr. *Dunning*, Chancellor of *Norwich*, a perſecutor, dyed ſuddenly.

16. Bp. *Thornton* a Perſecutor, ſeeing ſome of his Men playing at Bowls on a *Sunday*, (ſo called) fell ſuddenly into a Palſie, and being had to bed, he was put in mind to remember God, *Yea*, ſaid he, *I do, and my Lord Cardinal too*; and ſo dyed. Much more might be mentioned of the ſudden Deaths of Perſecutors in Queen *Maries days*.

17. Dr. *Story*, a bloody Perſecutor in Queen *Maries* time, was hanged in Queen *Elizabeth's* time.

Multitudes of Preſidents more might be given from the Records of Hiſtories, to this day, of Gods Judgments upon the Perſecutors; but for brevity ſake I ſhall omit, believing that no Proteſtant now is of a perſecuting Spirit, they having

having ſeen it to be the Rock upon which Governments have ſplit, and whole Nations and Kingdoms ruined thereby: Therefore it may be good for all Perſecutors in this day, to remember the Counſel of *Gamaliel*, *Act.* 5. 38, 39. *Now, I ſay unto you, refrain from theſe men, and let them alone; for if this Counſel, or this work be of men, it will come to naught; but if it be of God, you cannot overthrow it, leſt haply you be found fighters againſt God.*

And alſo the Counſel of *Athanaſius*, (whom the Papiſts have truſted) ſaith he, (as before mentioned,) 'It is the property of piety, not 'to force, but to perſuade, in imitation of our 'Lord, *&c.* Conſtraining none coming to him, and knocking rather, and ſaying, My Siſter, my Spouſe, open to me, *&c.* and entereth when he is opened to, and retires if they delay, and will not open unto him; becauſe it is not with Swords, nor Darts, nor Souldiers, nor Armour, that Truth is to be declared; but with perſuaſion and Counſel. And it is obſervable, that it was the impious *Arians*, who firſt of all brought in this doctrine, to perſecute others, among Chriſtians, whoſe Succeſſors both Papiſts and Proteſtants are, in this matter, (ſaith *R. B. p.* 358.) whom *Athanaſius* thus reproveth further: Where (ſaith he) have they learned to perſecute? Certainly they cannot ſay, they have learned it from the Saints; but this hath been given them, and taught them of the Devil.

vil. The Lord commanded indeed ſometimes to flee, and the Saints ſometimes fled; but to perſecute is the invention and argument of the Devil, which he ſeeks againſt all. And after he ſaith, In ſo far as the *Arians* baniſh thoſe that will not ſubſcribe their Decrees, they ſhew, that they are contrary to Chriſtians, and friends of the Devil. See *Athan. in Epiſt. ad Solit. Vit. & Apol.* 1. *de fuga ſua, Tom.* 1.

In the great day, *Then ſhall the King ſay to them on his Right hand, come ye bleſſed of my Father, inherit the Kingdom prepared for you,* &c.

For I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye cloathed me; I was ſick, and ye viſited me; I was in Priſon, and ye came unto me.

Then ſhall the Righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed thee? &c.

And the King ſhall anſwer, and ſay unto them, verily I ſay unto you, In as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me. Matth. 25. v. 34. to the end.

---- *He is not aſhamed to call them Brethren.* Heb. 2. 11.

What portion can they expect, that uncloath the Righteous, and that take their meat from them, and inſtead of viſiting of them in Priſon, caſt them into Priſon, *&c.*

---*The time cometh (ſaith our Saviour) that whoſoever*

soever killeth you, will think that they do God service. And these things will they do unto you, because they have not known the Father, nor me. John 16. 23.

—*But blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.*

Rejoyce, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the Prophets which were before you. Mat. 5. 11, 12.

Whosoever is wrong, the Persecutor is not in the right, most People conclude, by the Witness for God in their hearts, are made sensible of.

Saith *Jer. Taylor*, D. D. (so stiled) Chaplain in Ordinary to His late Majesty, in his Discourse of the liberty of Prophesying. 'Let all errours 'be as much, and as zealously suppresst as may 'be; but let it be done by such means as are 'proper Instruments of their suppression, by 'preaching and disputation, by Charity and 'sweetness, by Holiness of Life, assiduity of ex-'hortation, by the Word of God, and Pray-'er.

'For these ways are most natural, most pru-'dent, most peaceable, and effectual; only let 'not men be hasty, in calling every disliked 'Opinion by the name of Heresie, and when 'they have resolved that they will call it so, let 'them use the erring person like a Brother,

'not

'not beat him like a Dog, or convince him with 'a Gibbet, or vex him out of his Underſtand-'ing or perſuaſion, &c.

With much more to the ſame purpoſe.

The Ceremonies uſed by the Jews in their crucifying of Chriſt Jeſus, and ſome Malefactors.

FIrſt, The Judges and the Witneſſes did (when Sentence was pronounced) put their hands upon the condemned perſons head, and ſaid, *Thy blood be upon thine own Head.* Unto this the People had reference, ſaying, *His blood be on us, and on our Children,* Mat. 27. 25.

Druſ. præterit. Mat. 27.

Secondly, In the time of Execution, they would give a Malefactor a grain of Frankincenſe in a cup of Wine; this they did give to cauſe a giddineſs in the condemned perſons head, that thereby he might be the leſs ſenſible of the pain. Saint *Mark* calleth this cup, Wine mingled with Myrrhe, *Mark* 15. 23. This was done after the manner of the Jews; but the Souldiers

Souldiers, in Mockery, mingled Vinegar and Gall with it, *Mat.* 27. 34. As likewiſe they gave him a ſecond cup in Deriſion, when they took a ſponge, and filled it with Vinegar, and put it on a reed, *Mat.* 27. 48.

Korot le bona becos ſchel iaijn Maimon in ſanhedrim c. 13.

It Moſes Kotſens in ſanhedrim.

Thirdly, The manner of the Croſs, on which Chriſt was crucified, was like this figure, †, his Hands nailed to each ſide, and his Feet nailed together to the bottom of the Croſs, almoſt. *And Jeſus ſaid unto* Thomas, *reach hither thy Finger, and behold my Hands,* &c. Joh. 20. 27. Pſal. 22. 16. Even ſo do many (in this day,) Crucifie afreſh the Son of God, and put him to open ſhame. *Heb.* 6. 6. By reſiſting and doing deſpite unto his Spirit of Grace in their hearts, wilfully running into evil, (whilſt they profeſs Chriſtianity,) committing the ſins of *Sodom*, *Gen.* 19. 5. Crucifying in *Sodom* and *Egypt* ſpiritually, *&c.*

Fourthly, Sometimes in notorious offenders, to augment the pains (of thoſe that they whip,) they tied certain huckle bones, or plummets of Lead, or ſharp Thorns to the end

Euſtathius, item Athenæus, Lib. 4. *Tholoſan ſynt. Jur. univerſ. lib.* 31.

of the Thongs, and such Scourges; the Greeks termed *Flagra Taxillata*; in the Scripture they are termed Scorpions; *My Father hath chastised you with rods, but I will correct you with scorpions.* 1 Kings 12. 12.

The manner of their stoning to death the rebellious Sons, Witches, &c.

THE Offender was led to a place without the Gates two Cubits high, his Hands being bound, from hence one of the Witnesses tumbled him by a stroke upon the Loins; if that kill him not, the Witnesses lift up a stone, being the weight of two men, which chiefly the other Witness casteth upon him; if that kill him not, all *Israel* throw stones upon him. *The hands of the Witnesses shall be first upon him, to put him to death, and afterwards the Hands of all the people,* Deut. 17. 7.

Paul Fagius, Deut. 17. 7.

The manner of their ſtrangling of ſuch as lieth with another Man's Wife, or that ſmiteth his Father or his Mother, &c,

THe Offender was put in dung up to the loins, a Towel being caſt about his neck, which two Executioners, one on each ſide, plucked to and fro, until he was dead, which they accounted the eaſieſt kind of death. [*Paraphraſt. Chald. Ruth.* 1. 17. *Milkotſi. fol.* 188. *col.* 3.

Reſtitution for Goods ſtolen, the Law of God.

IF the Theft, whether Ox or Sheep, were found alive upon a man, he reſtored double, *Exod.* 22. 4. But if they were killed, or ſold, then five Oxen for an Ox, and 4. Sheep for a Sheep, *Ex.* 22. 1. The Jews were ſo preciſe

in this kind, that if they had built an house with a Beam or piece of Timber unjustly gotten, they would pull down the house, and restore the same Beam or piece of Timber to the Owner. From this the Prophet *Habakkuk* doth not much dissent: *The Stone shall cry out of the wall, and the Beam out of the Timber shall answer it*, Hab. 2. 11.

David Nimchi.

Among the Jews he ought to be sold, that was not of sufficient worth to make Restitution, *Exod.* 22. 3.

And *Augustine* saith of Christians, (*Aug. Epist.* 54.) That he which doth not make restitution, according to his ability, never repented. And *Non remittetur peccatum, nisi restituatur ablatum.*

No doubt, but that if this Law was practised in *England*, we should not have so many Thieves; for to be sold as slaves for stealing, is more terrible than *Death*, (that are so desperate to cry, *A short Life and a sweet.*) And so may have time to see their folly, and may become new Creatures, and steal no more, rather to work with their hands, *Eph.* 4. 28. But if they become honest, and not able to work, they will be maintained by those that fear the Lord, *Deut.* 28. 48.

Phylacteries, that the Phariſees wore upon their Arms.

THey made broad their Phylacteries, and enlarged the borders of their Garments, Mat. 23. 5. It is ſaid that they were parchment, upon which was written ſome of the Law, as the ten Commandments, &c. The Command was general, *Ex.* 13. 9. *It ſhall be for a ſign unto thee, upon thine hand, and for a memorial between thine Eyes*; So that it was not the wearing of them, which our Saviour (did then condemn) but the making of them broad, whereby they would appear more holy than others; ſome wore them on their fore-heads.

Moſ. Kotenſis. præc. affir. 22.

Becauſe the Phariſees ſuperſtitiouſly conceited, that by them as by Amulets, Spells and Charms, hanged about their necks, themſelves might be preſerved from danger, *Hierom* teſtifieth, that the Phariſees had ſuch a conceit of their Ornaments: in which place he compareth them to certain ſuperſtitious Women of his time, who carried up and down upon the like

Chryſoſt. & Hier. in Mal. 2. 3.

The Prieſt under the Law wore white Garments, Levit. 16.

4. *But the white cloathing of a Christian is a meek and a quiet Spirit, &c.* 1 Peter 3. 4. Rev. 19. 8. & 4. 4, 18. *See page* 256.

ground, short sentences ou of the new Testamen and Reliques of the Cros the same superstition hat prevailed with many o latter times, who for th same purpose hang the be ginning of St. *John* abou

their necks, and in the year of our Lord 69 certain Sorcerers were condemned for the lik kind of Magick, by the name of Phylacterian see *T. G. civ. & Eccl. Rite lib.* 2. *ch.* 4. As Christian in the consecration of their Churches (saith he make special choice of some particular Saints by whose names they call them, as St. *Peter* Church, St. *Pauls*, St. *Andrews*, *&c.* so the Idola trous *Israelites* consecrated their Groves unto particular Idols, *&c.* (no good example to Christians) howbeit the most high dwelleth no in Temples made with hands, *Isa.* 66. 1, 2. *Act* 7. 48. & 17, 24. *Saith the* Lord, *and to him will look, even to him that is poor, and of a contrite Spirit and trembleth at my word.* 1 *Cor.* 6. 19. your Bo dy is the temple of the Holy Ghost, (the Lords Supper) *Behold, I stand at the door, and knock, if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me Rev.* 3. 20. Happy is he that opens his heart to the knocks, or reproofs of Gods Grace, shall o vercome the evil, and sit with God upon his Throne, and live with Christ Jesus for ever and

ever.

ever; this is the plain truth, open and free unto all the obedient, of what Nation soever; as Serjeant *Jefferies* well said, in these words at the Tryal of *Stephen Colledge*, *viz.* Truth is not confined to places, nor Persons neither, but applyed to all honest men, be they *Irish* men or others.

Lastly, *Herods* Temple (which was the second Temple) about 40 years in building, was set on fire by *Titus* his Souldiers, that it could not be quenched by the industry of man, at the same time the Temple at *Delphi* being in chief request among the Heathen People, was utterly overthrown by Earth-quakes, and Thunderbolts from Heaven, and neither of them could ever since be repaired; the concurrence of which two miracles evidently sheweth (saith *T. G.*) that the time was then come, when God would put an end both to Jewish Ceremonies, and Heathenish Idolatry, that the Kingdom of his Son might be the better established.

Genebrard Chro. l. 2. Anno Chr. 69. Theodore l 3. c. 11. Sozomenus lib. 5. cap. 19. 20. 21.

Notwithstanding, many called Christians, do still build outward Temples; setting them East and West, as *Solomons* Temple, when Gods Temple is in an humble and contrite Spirit, *Isa.* 57. see *page* 267.

How to make Soap, called Ball Soap, that will be white.

TAke 4 or 5 Buſhel of the aſhes of Fearn, (the Fearn having taken no wet, nor too ripe) Wood Aſhes one peck, and three pecks of Lime, put theſe into a tub that hath holes in the bottom, (ſtopt with ſpickets) on theſe holes lay ſtraw (in the tub) then put boiled water to the Aſhes, and the next day let the water run out, boil this water in a furnace about 24 hours, or until it be thickiſh, that it will receive tallow; put in the tallow (being ſhred) by degrees, ſtirring it continually with an Iron Ladle, and if it thicken faſt, put in tallow faſter and faſter, for fear it burn, for then all is ſpoiled, then ſtir it with a wooden ſpade (being ſo thick, that the Ladle will not do it) let the fire then ſlake, but ſtir it ſtill (which is as much as a man can well do then) take it out as faſt as you can, into a cloath that lies in a tub, wrap it up, that it cool not too faſt, take it out by hand-fulls, and weigh it into quarterns, or half pounds, and work them into Balls; ſo make a bigger or leſſer quantity.

How to make Starch for Linnen.

TAke the Bran of the fineſt Wheat, ſteep it in water 2 days, then let the water run through 2 or 3 fine Sieves, then put the water in a broad Earth diſh, and ſet it in the Sun, or over a gentle heat of coals, until it be dry, and it is fit for uſe.

Here followeth the form of a Teſt, which may be neceſſary for all men to ſubſcribe publickly before a Juſtice of Peace (once a year) or neareſt Juſtice, (which will prove as binding as an Oath can be) and being ſome people cannot in good conſcience break Chriſts Commands, who hath Commanded not to ſwear at all, *Mat.* 5. 34, 35, 36, 37. *James* 5. 12. their yea or nay may ſerve, which will ſecure the Government, as well, if not better, than all Oaths, if all could ſwear (as the late times may witneſs) for he that is found to be a plotter againſt the King (let his Religion be what it will) there is a law in *England* to hang him,

then that law keeps the Government safer than all Oaths, &c.

I, A B. *do solemnly, and in good conscience, in the sight of God and Man acknowledge and declare, that King Charles the Second is lawful King of this Realm, and all the Dominions thereunto belonging, and that neither the Pope, nor See of* Rome, *nor any else by their Authority have right in any case to depose the King, or dispose of his Kingdom, or upon any score whatever to absolve his Subjects of their Obedience, or to give leave to any of them to Plot or Conspire the hurt of the Kings Person, his State, or People, and that all such pretences and power are false, pernicious, and damnable; and I do further sincerely profess, and in good Conscience declare, that I do not believe, that the Pope is Christs Vicar, or Peters lawful Successor, or that he, or the See of* Rome, *severally or joyntly are the Rule of Faith, or Judge of Controversy, or that they can absolve Sins: nor do I believe there is a Purgatory after Death, or that Saints should be prayed to, or Images in any sense be worshipped; nor do I believe that there is any Transubstantiation in the Lords Supper, or Elements of Bread and Wine at, or after the Consecration thereof by any Person whatsoever; but I do firmly believe that the present Communion of the Roman-Catholick-Church is both Superstitious, and Idolatrous; and all this I do acknowledge, intend, profess and declare without any equivocation, or reserv'd, or other sense then the plain and usual signification of these words according to the real intention of the Law-*

makers,

makers, and the common acceptation of all true Protestants, signed A B.

Obj. They object (saith *R. B.*) that Christ did swear, and we ought to imitate him.

Ans I answer, that Christ did not swear; and albeit he had sworn, being yet under the Law, this would no ways oblige us under the Gospel, as neither Circumcision, or the Celebration of the Paschal Lamb, concerning which, *Hierom* saith, all things agree not to us, who are Servants, that agreed to our Lord, *&c.* The Lord swore, as Lord, whom no man did forbid to swear, but unto us, that are Servants, it is not lawful to swear, because we are forbidden by the law of our Lord. Yet lest we should not suffer scandal by his example, he hath not sworn, since he commanded us not to swear.

Hier, lib. Ep. part 3 tract. 1. Ep. 2. R B. Apol p. 394. 398.

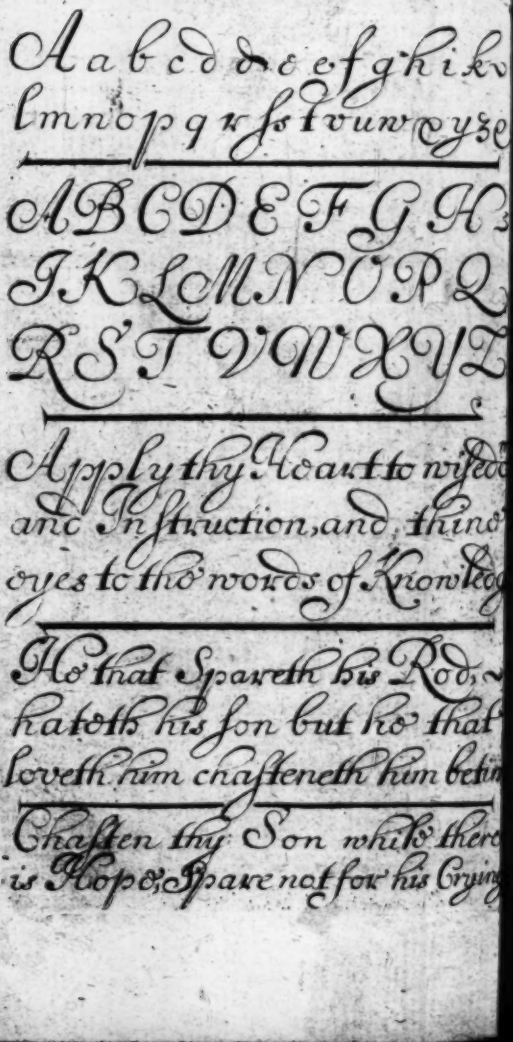
And saith *Pythagoras*, let no man call God to witness by an Oath, no not in Judgment; but let every man so accustom himself to speak, that he may become worthy to be trusted even without an Oath; *Quintilianus* takes notice, that it was of old a kind of Infamy, if any was desired to swear, but to require an Oath of a noble man, was like an examining him by the hangman.

This Doctrine of Christ is so strictly laid down, as that no room is left for the least objection, as is evident in these very words, *Swear not all*; But

above

above all things, my Brethren ſwear not, &c, which was the Judgment of many Martyrs, in Q. *Maries* days, and before, ſee *Euſebius* Relations, *Juſtin Martyr* Ap. 2. *Tertullian* Ap. *cap.* 32. *Clemens*, *Origen*, *Athanaſ. in paſſ. & cruc. Dom. Chriſti*, *Chryſoſtom. in Geneſ. homil.* 15. *Idem homil.* in *Act Apoſt. cap* 3 *Beda* in *Jac.* 5. *Anſelmus* in *Matth.* 5. *Waldenſes*, *Viclevus*, *Eraſmus* in *Mat.* 5. and in *Jac* 5. A multitude more witneſſes might be produced, whoſe faith was againſt all ſwearing, ſee *R. Barclays* Apology aforementioned, ſee *p.* 273 in this Book.

Seme



A a b c d d e e f g h i k v
l m n o p q r s s t v u w x y z e

A B C D E F G H
I K L M N O P Q
R S T V W X Y Z

Apply thy Heart to wisedo
and Instruction, and thine
eyes to the words of Knowledg

He that Spareth his Rod,
hateth his son but he that
loveth him chasteneth him betim

Chasten thy Son while there
is Hope, Spare not for his Crying

Some Copies to write by.

WHoſo loveth Inſtruction, loveth Knowledge, but he that hateth reproof is brutiſh.

Every Child is known by his doing, whether his work be pure, and whether it be right; fooliſhneſs is bound in the heart of a Child, but the Rod of Correction ſhall drive it far from him.

With-hold not Correction from thy Child, for if thou beateſt him with the Rod, he ſhall not die.

A wiſe Son maketh a glad Father, but a fooliſh Son is the heavineſs of his Mother.

A Child left to himſelf, brings his Mother to ſhame.

The Father of the Righteous ſhall greatly rejoyce.

A proud look, and a lying Tongue, the Lord hates, Prov. 2.

Lord give me Wiſdom to direct my ways.
I beg not Riches, nor yet length of days.

Be well adviſed, and wary Counſel take.
Ere thou doſt any actions undertake.

Defend the Truth, for that who will not dye,
A Coward is, and gives himſelf the Lye,

Ever thy credit keep, 'tis quickly gone.
Being got by many Actions, loſt by one.

How

Hear much, but little speak; a wise man fears,
And will not use his Tongue, as much as Ears,

Judge not between two Friends, but rather see,
If thou canst bring them friendly to agree.

Keep thy self humble, Pride hath ruin'd many.
The proud man's seldom well belov'd of any.

Never to gather Wealth through fraud presume,
A little evil got, will much consume.

Grasp not for Honour, wish no blazing Glory.
For these will perish in an ages Story.

Quietly learn all crosses to endure,
Repining doth more misery procure.

Fame, Honour, Beauty, State, Train, Blood and Birth,
Are but the fading blossoms of the Earth.

When thou livest well, mind not what people say,
It's not in our power, their Tongues to sway.

Those whom God doth by his own Spirit lead,
They are his Sons, you in the Scripture read.

Safe in thy Breast, close lock up thy Intents.
For he that knows thy purpose best prevents.

Zeal is a fire, and useful in its kind,
But nothing is more dangerous, if blind.

'Tis use, and practice, that becomes each skill,
For that makes perfect, what neglect doth kill.

Shun Rumors, lest thou beest, as the Author nam'd,
Silence hurts none, but some for words are blam'd.

To

To set on a May-Pole.

What, is there no good man in all this Town,
Will help to pull the Devils Sign-post down?
This is a sad, and lamentable case,
That Men do shew themselves thus void of Grace.

Work, as if thou was to live for ever.
Live, as if thou was to die to morrow.

A short Catechism for Children.

Question.

WHo made thee?

Answer.

God made me and all People, *Gen.* 2. 7.

Question.

To what end did God make them?

Answer.

To glorify him, and to live in his fear all the days of our lives, 1 *Cor.* 10. 31.

Question.

What is thy duty to God?

Answer.

To do justly, love Mercy, and to walk humbly with my God, *Micah* 6. 8.

Question.

Queſtion.

What is thy duty to Man ?

Anſwer.

To ſerve them in true love, even mine enemies, though they are not of my Religion, *Mat.* 5. 44.

Queſtion.

How canſt thou perform thy Duty to God and Man?

Anſwer.

Only by obeying the Light Spirit, or Grace of God in my heart or conſcience, which God hath given to me, and all people a meaſure of, to overcome Sin, and enables to perform good things. *Joh.* 3. 21. 1 *Pet.* 1, 19. *Heb.* 10. 16. 1 *John* 4. 13. *Eph.* 4. 7. *John* 1. 4.

[*To believe, and obey the Spirit of God, which he hath ſent into the world, placed in Mens hearts, which convinceth and reproveth for Sin, is the only way and means which God hath ordained for the reſtauration, life, and ſalvation of Mankind, and is indeed the Chriſt of God, which in Scripture hath many names, but is but one pure eternal holy thing, ſee* W. S. *concerning good thoughts,* &c.]

Queſtion.

What is the firſt ſtep to Eternal Life? Pſal. 119. 9.

Anſwer.

By taking heed unto the Word of God in my heart, which troubles me when I am doing evil, or told a lye, *Joh.* 3. 18, 19, 8. *Deu.* 30. 14. *Eph.* 5. 13.

Sin

[*Sin was the occaſion (or cauſe) of the Law, the labour of the Prophets, and the coming and ſuffering of Chriſt*, W. S. *p.* 39.]

Queſtion.

Who ſhall dwell in the endleſs Joys of Heaven and ſo eſcape Hell-fire, by the Blood of Chriſt Jeſus?

Anſwer.

Such as obey with all their might the Grace of God in their hearts, *Pſ.* 119. 10. *Epheſ.* 2. 5.

Queſtion.

To whom is Chriſt Jeſus a Saviour.

Anſwer.

To all thoſe that know him, to ſave them from ſinning here, *Mat.* 1. 21. *Tit.* 2. 14.

Queſtion.

What ſort of Children doth God love?

Anſwer.

Such as fears God by departing from iniquity, and doth as their true friends bid them, *Col.* 3. 6.

Queſtion.

What is the true Religion?

Anſwer.

To viſit the Fatherleſs, and the Widdow in their affliction, and to keep our ſelves unſpotted from the world, *James* 1. 27.

Queſtion.

Whoſe Religion is vain?

Answer.

Those that are often angry, and ready to quarrel for opinions, and have not a Bridle for their Tongues, *James* 1.26. *Eph.* 4. 31. *Prov.*29. 22.

[*No opinion, or profession of Religion,* &c. *where evil thoughts, and evil doings stands, avails any thing,* W. S. *page* 25.]

Question.

What is it that moves in Children to lying and rudeness?

Answer.

It is the Serpent that beguiled *Eve*, the Father of Lies, *John* 8. 44.

Question.

How dost thou think to be established in the true Religion, if thou dost not trust to Mans teachings? 1 John 2. 27. Heb. 8. 11. Isa. 30. 21. Rom. 14. 12. 2 Pet. 1. 19.

Answer.

God has given me, and all people a teacher within us, that is, he will teach his People himself by his Grace in our hearts, being many go astray that trust to Mans teachings, *John* 6.45,14, 26. *Isai.* 2. 22, 48, 17. *Rev.* 3. 20. *Heb.* 8. 10, 11. *John* 14. 26.

Question.

Then is this Grace of God the one thing needful, and the place into which God will bring all Nations, that are, or shall be saved? Isaiah 2. 5. Eph. 2. 8. Rom. 1. 19.

An-

Answer.

Yes, it is *Maries* choice, and God said unto *Paul*, my Grace is sufficient for thee, 2 *Cor.* 12. 9.

[*Do not Kings acknowledge, that it is by Gods Grace they are Kings, and the Teachers in* England *often say to their Hearers, we commit you to Gods Grace, as* Paul *generally did the Churches, in his Epistles to them, therefore it is the one thing needful.*]

Question.

What will be the end of wicked Children and Lyars, if they do not mend? Ezek. 33. 11. Rev. 21. 8. Rom. 6. 23.

Answer.

They must be turned into fire and brimstone in Hell for ever, *Matthew* 8. 12. *Mal.* 4. 1. *Eph.* 5. 6.

Question.

Wilt not thou pray to God to be delivered from evil, that thou may escape Hell-fire, and dwell in Heaven with God for ever? Acts 10. 2.

Answer.

Yes, being Christ Jesus hath said, suffer little Children to come unto me, therefore I should alwaies pray in my heart to this effect, *Mat.* 19. 14. *Luke* 18. 1.

O *Most Merciful God and my Creator, make me to remember thee now in the days of my Youth,*

I hum-

I humbly pray thee, to incline my heart more and more to take heed unto thy word in my heart, that daily reproves, and troubles me, for every evil thought, word, and deed, and stirs me up to good things, so shall I be enabled to praise thy name here on Earth, that I may dwell with thee in thy Kingdom of Heaven, for ever and ever, Amen. *John* 16. 8. 13.

[Good thoughts are of Gods own begetting, and very comfortable to a Christian, and are the fruit and effect of keeping and obeying the Law of God within the heart, *Romans* 2. 14, 15. *W, S. page* 27.]

Question.

Now if thy heart be inclined to pray continually, thou wilt hunger and thirst after Righteousnes, and will alwaies in thy heart give thanks unto God, at the receiving of meat and drink, and all other of Gods Mercies, though thou dost not express it in words, except God shall require it of thee for the edification of others, Matth 5. 6. 1 Tim. 2. 8. Eph. 6. 18.

Answer.

Truly, when my mind is still and out of earthly thoughts, I find inclination to pray alwaies, and also a hungering, and thirsting after Righteousnes, Christ Jesus hath said all such are blessed, and as God said unto *Cain*, if thou do well, shalt thou not be excepted? and if thou dost not well, sin lieth at thy door, *Gen.* 4. 7.

Question.

Queſtion.

Let me hear our Lords Prayer.

Anſwer.

OUr Father which art in Heaven, Hallowed be thy name, thy Kingdom come, thy will be done in Earth, as it is in Heaven, give us this day our daily Bread, and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us, and lead us not into temptation, but deliver us from evil, Amen.

A few words to thoſe that are minded to impoſe upon Conſcience.

Queſtion.

DOth not the old Serpent move in People to perſecute for Religion. Heb. 10. 29. 2 Cor. 4. 4 *Rev.* 12. 14.

Anſwer.

Yes, He works in many that are of a ſelf intereſt, that cannot reſt from compelling others (more Righteous than they) to ſome outward obſervation, ceremony, or opinion, before others

others see it their duty so to do. *John* 15. 20.

Question.

Then is it not the same Spirit that put the Martyrs to Death, as at this day, that seeks to force others to their opinions? Exodus 23. 2. Rev 12. 11. 17.

Answer.

Yes, it is the same Spirit that forceth; for the true Christians only persuade in the love of God, *Romans* 14. 4, 13. 1 *John* 4. 20.

Question.

Are all true Christians, that chiefly mind the Grace of God in their hearts, though they do not practise the Ceremonies of Men? Col. 2. 8. Phil. 3. 5.

Answer.

Yes, for all People of every Nation that fears God, and works Righteousness, it is by this Grace that they perform good things, and such do find acceptance with God, neither can such seek to enforce others to their faith any more, than Christ Jesus did his Brethren after the flesh, to believe in him, *John* 7. 5. *Acts* 10. 35.

Question.

Are not most people in this day striving by one way or other to enforce others into their faith; by what means shall People come to be of one heart? Jer. 32. 39.

Answer.

Only by every ones keeping to their own measure of Grace in themselves, and none to exalt themselves above their measure received of God, and none to be drawn from the obedi-

ence

ence thereof by any mans words or actions, leſt their portion be with the young Prophet whom the old deceived, 1 *Kings* 13. 18. *Jere.* 9. 4.

Queſtion.

May we by an outward force ſeek to deliver our ſelves from impoſition? Rom. 8. 31. Rom. 12. 19.

Anſwer.

No, all true Chriſtians will love their Impoſers, and obey the Magiſtrate in all things that are due to *Cæſar*, *Matthew* 22. 21. *Acts* 4. 19.

[*The true worſhip of God ſtands not in any outward obſervation of time or place, or any bodily exerciſe therein; but in doing the will of God, bowing in his Spirit, and obeying the voice thereof,* W. S. *page* 43.

Queſtion.

Doth God accept of the ſeveral Religious performances of People in theſe days? John 4. 24.

Anſwer.

Thoſe that wait not to feel Gods Spirit leading them into thoſe performances or duties, find no more acceptance with God, than the offerings of the lame, and the blind did in the firſt Covenant, *Jude* 30. *Rom.* 8. 26.

Queſtion.

What is the work of the true Miniſters? Acts 28. 18.

Anſwer.

To remind People to take heed unto their

only Teacher, Gods Grace in their hearts, and such will not desire People to follow them any further than they follow Christ, and their holy Conversation, wins more to God than their Preachings, *Job* 36. 22. 1 *Cor.* 11. 1. 2 *Peter* 1. 9. *Heb.* 8. 11.

A Cloud of Witnesses might be produced to prove, that no force ought to be used to drive People into this, or the other Religious opinion before the Lord by his Grace in their hearts manifesteth to them, that it is their duty to conform; *For what is not of Faith is sin*, Rom. 14. 5, 23.

A few Witnesses here follow.

Jeremiah Taylor, (once) Chaplain to King *Charles* the first, said,

I being most of all troubled that men should be persecuted and afflicted, for disagreeing in such opinions, which they cannot with sufficient grounds obtrude upon others necessarily, because they cannot propound them infallibly.

Dr. *Stillingfleet* (once) Chaplain to King *Charles* the second, in a Sermon before the King, *Anno* 1674. saith,

To be a Christian was not to fight for the faith, but to live by it, not to quarrel for good works, but to practise them; in short, to be a Christian was to depart from iniquity, and to do

do good, to be meek and humble, and patient and peaceable towards all men, to be charitable and kind, to be sober and temperate in all things, to be holy, sincere, and innocent in his actions towards God and Man.

Luternus said, he that commandeth any thing, wherewith he bindeth the conscience, this is an Antichrist, *Inde Benuse disp. fol.* 71.

Calvin said, that the Apostle gave to understand, that to exercise Authority over ones faith was in no wise just nor tolerable yea, (said he) it is Tyranny in the Church; for faith ought to be free from all subjection of men.

Luther, upon 1 *Kings* 3. In the building of the Temple their was no sound of Iron heard, to signify that Christ will have in his Church a free and a willing People, not compelled, and constrained by Laws, *&c.*

Stephanus, King of *Poland* said, it belongeth not to me to reform the conscience, I have alwaies gladly given that over to God, which belongeth to him, and so shall I do now; and also for the future, I will suffer the Weeds to grow until the time of Harvest, for I know that the number of Believers are but small, therefore said he, when some were proceeding to Persecution, *Ego sum Rex Populorum, non Conscientiarum*,

that is, I am the King of the People, not of their Consciences, he also affirmed that Religion was not to be planted with fire, and Sword. *Chron. van. de. Rel. Vrijh. 2 deel.*

Ellis Hooks said in a Book of Martyrs, *Paul* the Apostle taught, that the Servant of the Lord must not strive, but must be gentle towards all men, suffering the evil men, instructing them with meekness, that are contrary minded, *&c. 2 Tim. 2. 4. 2.*

If any Man shall pretend that the Scriptures judge according to his conceptions or conscience for other men, and that they must take their religious measures by the line of his direction; such a Person makes himself greater than either Church, Scripture, or Conscience, *W. P.* Add to *Prov.* 148.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets, Mat. 7. 12.

FINIS.

THE Postſcript TO THE READER.

LET none wonder that I call ſome part of this Book a Primmer for Children; ſince my Soul loves innocence, and the true Childs State, and a Primmer only was my firſt deſign, but ſince ſo many things are added, I thought good to intitle it a *Manual*, therefore, where any has run into by-paths upon the barren Mountains of outſide Religion (and true Religion not in the heart, but a talk of Religion

only in the head or tongue) muſt come and return to this innocent Childs State, to the *Alpha*, or the beginning, to the A B C in Chriſts School (Gods Grace in the heart, the juſt mans path, *Prov.* 4. 18. that reproves for evil) to have peace in God, ſo ſhall their Religion, and learning be in the ſubſtance (Chriſt Jeſus) not ſhadowy, nor tinctured with heatheniſh learning, through Philoſophy, and vain deceit, *Col.* 2. 8.

And therefore Reader, apply thy whole heart to Gods Grace therein, and God will teach thee to profit in all good things who alone can drive away all darkneſs and errour out of thy heart (and not to be drawn from the obedience of Gods Grace by any mans words or actions whatſoever, leaſt thy portion be with the young Prophet, whom the old deceived, 1 *Kings* 13. not minding his own gift given him of God, before anothers) ſo ſhall thy mind be fixed, and ſtayed in the way of righteouſneſs; and will give unto God all the honour and praiſe, (from whence alone all good cometh) not unto man, nor any thing of Man, whoſe imaginations are evil, when at any time he turns his mind (into his own wiſdom) from his true guide (Gods Word, Spirit, or Grace in his conſcience, *Pſalms* 119. 9. *Iſaiah*, 30. 20.) which Spirit was the only rule that the Righteous walked by, before the holy Scriptures were written or printed in paper (the ſame at this day, bleſſed be the Lord God, he hath not left himſelf without a witneſs

for

for Righteousnes in every conscience) and being written are a Rule, but not the chief Rule, now they that hold it to be their chief Rule, ought by it to learn to love their enemies, being it is therein written; but indeed that they cannot do, before they turn their whole mind and soul to the said chief Rule (Gods Grace) to receive power also, to be kept (by it) out of the many evils that are in the world, *John* 17. 15.

But instead of making the Scriptures their Rule, the Priests meanings from the Scripeures is injoyned for a Rule, which breeds the great disunion (at this day) therefore if nothing but the Scriptures was read in publick places for worship (for nothing of mans framing, and making is so good) and see how many Dissenters there will be, *&c.* *See p. of unifor.*

And no interpreter, but Gods Talent of Grace in every heart (to himself) by which People knows good from evil, and by it can also see and discern such as profess Religion (only) as a Cloak for self-interest, from such as are Religious indeed, that follow after Righteousnes, and seek the good of all People in general (being Gods Workmanship) that is Godly, dwelling in the same love one to another, as God hath for us all (*that would not the death of a Sinner*) in his sending plentiful seasons, *&c. Mat.* 5. 45. For God is holy, just and good, and without holiness, no man shall see God to his ever-

lasting joy, and truly happy is that man, that dwells in this innocent love to all the Creation, he is blessed, let People call him either Papist, Protestant, or Heretick, or any other name, he is never the worse, the Lord God is on his side, Gods Name is his strong Tower, and sure hiding place (if he continues in this love to all People) he will not fear, though ten thousands rise up against him; for he doth not trust in the arm of flesh, Horses nor Chariots, nor go's to *Egypt* for help, but his strength and stay is only upon God to deliver him from all his enemies both within and without; for he that dwells in this Love, dwells in God, and God in him, 1 *John* 4. 16. and he will assuredly take his Lord and Masters Counsel, who said, *Mat.* 5. 44. *But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.*

That ye may be the Children of your Father which is in Heaven, for he maketh his Sun to rise on the evil, and on the good, &c.

For if you love them which love you, what reward have ye, &c.

Note, That all the Rules in this Book are not set in order (as some Books are) but the Contents or Table at the end will direct to each part, and parts of each rule and thing; which so happened by reason, that several questions and things were by me sent to the Press in single papers, and so printed partly as they came, that some

ſome few things, may be twice mentioned, but the errors in printing I hope thou wilt amend by thy pen accordding to the errata, and others that are really ſo.

I have omitted the fractional parts in ſeveral of the Rules and Tables in this Book; becauſe (if I had inſerted them) they would have much puzled the young learners, (which ſome Perſons may be ready to cavil at) but the error is ſo ſmall, being few Perſons matter the meaſuring of Timber, Board, *&c.* to an inch or part of an inch, the which exactneſs may be learned, after the learner is a little skilled in the rule of Fractions, in *page* 42.

In Gaging of Veſſels or Barrels in page 29 there was a miſtake, therefore begin at the ninth Line thus.

Or if it be a round Barrel that bellies in the middle, meaſure the breadth at bung, and at the head, and add them together, and half thereof multiply into half the Compaſs (between the end and the bung) and that product by half the length of the Barrel, and the product divide by 288½ or 289 for Ale or Bear, 231 for Wine, or 272 for Salt or Corn, the quotient ſhews half the number of Gallons in the ſaid Barrel, but if the Barrel be wider at one end then the other,

add the breadths together, and half the number of inches is the true breadth, allowing for the sides of the wood of the Barrel.

Note, That if it's round, and bellies not at all, you may find the product of inches, by round Timber measure in *page* 28, and divide it by 289 the inches in a gallon of Ale (or thereabouts) and work as before.

How to find the square of a round Timber, stick, or Stone, by Arithmetick, which you may also do by Gunters line in p. 207.

Alwaics multiply the number 2821, by the inches of the Compass, and cut off 4 figures from the right hand.

Example.

Number	2821
Circumference	66
	16926
	16926
Inches square	18 | 6186

Remain $\frac{6186}{10000}$ parts of an Inch.

See p. 37. For the third figure, or multiply the whole longest doted line, by half the 2 shorts, being first added together.

The fifth figure, or multiply half the longest side by the dote line.

For

For the ſixth figure being a Circle, or multiply half the Compaſs by half the breadth, the product ſhews the number of flat or ſuperficial inches, if it be the end of a Barrel, round Timber, Stone or Land, *&c.* being round.

See p. 36. The ſecond figure there, may be meaſured like the 3d figure in *p.* 37.

Of Bees, p. 276. *&c.* The beſt is to ſmother no Bees, till the latter end of *September*, the weather cold, to prevent your Neighbours Bees, that will ſmell the Hony, and ſo may rob your other Bees that are not very ſtrong.

Secondly, if you find that the under Hives, be ſomewhat too weak in *October*, ſet 2 of them together, the ſtrongeſt uppermoſt, or any other weak ſtock upon one of them; to be one houſe.

Rot in Sheep, p. 112. Drench them every month (if need be) alſo give every Sheep one mouthful of Hay, before they go out of the fold every dewy morning, both in Winter, and Summer; and other Cattel, if it be a very wet time.

Remember that Medicines that are good for Men, are alſo good for Beaſts giving them the bigger quantity; but to ſave ſome Charge.

For Rubarb, take Red-dock roots.
For Garden Mallow-roots, take the common.
For White Poppy, take Field Poppy.
For Lavender Spike, uſe Garden Lavender.

For

For Danewort leaves, use Elder leaves.
For Vervin, use Bettony.
For Balm, use Horehound.
For Mountain Smallage, use the Garden.
For Savory, use Field Thyme.
For the leaves of Coriander, use Parsnep leaves.
For Navelwort, use Housleek.
For Cypresse, use Savine.
For Fir-leaves, use the leaves of Popular.
For Acacis, use the juice of Sloes.
For Opium, use the juice of Field Poppies.
For Liquorish, use Raisons in the Sun.
For juice of Citrons, use Lemons.
For Aloes, use the juice of Wormwood.
For Bears-grease, use Fox-grease.
For Goose-grease, use Duck, or Hens-grease.
For Badgers grease, use Neats-foot-oil.
For Antimony or Lithargy, use burnt Lead.
For Spodium, use burnt Harts-horn, or the contrary, taking the bigger quantity of the weakest, *&c.*

Lastly, The decoction of the Herb, called Gransel, is good against all diseases of heat, and binding, both in Men and Beast; and for wind use Peny-Royal, green or dryed.

To make Mead.

WHen the Hony is run out of the beſt of the Combs, as in p. 282. waſh the Combs in water, and the Hony will quickly out, ſtrain it through a Sieve; now to know whether the water be ſtrong enough of the Hony, put in a ſound Egg, if it ſwims, to be ſeen the breadth of a groat, it is ſweet enough; otherwiſe put in more Hony; (it may be made any time of the year) when this water is well ſetled, take the cleareſt, and boyl it almoſt a quarter of an hour, with 2 or three ſprigs of Roſemary, ſkim it often, and when its cold, put Barm to it, and beat it, and work it like new Ale, then barrel it up, and ſtop it cloſe, and after about three or ſix Months, bottle it up, and it will keep long; it's very good for the aged, and conſumptive Perſons.

Of Cyder.

AFter your Apples have ſtood 2 days in Tubs (being ſtampt) or leſs time, if they were mellow before they were ſtampt. Or if too

too mellow put water to them; and for to preſs out the juice, do thus, take a thick board, almoſt 2 foot over both ways, and nail ſome inch board at the edges thereof, that it may hold water about 2 Inches high above the board, and cut a natch for it to run out; then upon the middle of this thick board, nail an inch board, of about 14 inches ſquare, to lay the bag thereon (houſe little hair bags, and fill them not too full) the board being ready with the bag thereon; and a thick board on the bag alſo, ſet it near a poſt in the houſe, and make a ſquare hole for a weighty pole to go in to cruſh the bag, ſo that by this way two men may preſs in an hour, more than I ſaw any ſcrew-preſs would do in two; and the charge of this Preſs may not be 18 *d.* If you put into each bottle a lump of loaf Sugar, the Cyder will be the better, and keep longer, being ſet in a cool place.

Water-Cyder, being a wholſom drink, thus made.

STamp one buſhel of Apples any time of the year, and put to them 8 gallons of water, let them ſteep one week, and ſtrain them, or take the ſtampings that you preſt your Cyder out, and put as much water to them as they yielded

ded Cyder, let them steep 2 days or more, then press out the water, and boyl it as good bear, and work it with Barm, and tun it up, and to every gallon, put in one ounce of Sugar or more; drink it all before 2 Months is past.

Note, that if you boyl with the Water-Cyder one peck of Malt, it will be much better; order it as you do Bear or Ale.

Pills to purge any one of the four humours.

First, For the Colick.

TAke Aloes, one ounce and a half, Agrick, half an ounce, as much Mastick, make them into Pills, with the Syrup of Clovegilliflowers, take them a quarter of an hour before supper, and they will work most upon the head; late at night, or early in the morning, they will work most upon the stomach.

First, To purge Choler.

Add a quarter of an ounce of Rubarb, and abate half an ounce of Aloes.

Secondly, To purge Phlegm.

Most take one quarter of an ounce of Turbith, and leave out the Rubarb.

Thirdly, To purge Melancholy.

Take a quarter of an ounce of Senna, and abate the Rubarb, and Turbith. Fourthly,

Fourthly, To purge the Head.
Make up the Pills with Syrup of Stœcadoes.
Fifthly, To purge the Matrix.
Make them up with the Syrup of Mugwort.
Sixthly, Upon Wind.
Add oyl of Anniſeeds, *ſee p.* 115.

Salts of any Herbs, how to make it.

TAke the Aſhes of any Herb, ſteep them in water 24 hours, let the water run through a hair Sieve, then through a flannel bag, to get it very clear, take this water, and put it in a wide mouth'd glaſs, or well glaſed pot, and ſet it upon a gentle heat, till the Salt appear at the bottom, cover not the Pot; it will keep many years in a dry place; or if it diſſolve, keep it in a glaſs, knowing the vertue of the Hearb, the Salt is much more taken with meat or otherways.

When a Purge works too much, or a ſlight Looſneſs.

DRink White-Wine, that's burnt with Cynamon and Sugar; or take Sugar and Cynamon dry.

When

When a purge works too little.

DRink posset drink, wherein one ounce of Manna is dissolved, being first strained.

A Purge in a Fever.

TAke Roses Solutive one ounce, Syrup of Violets an ounce and an half, Rubarb infused in Endive water a dram and an half, strain it, take it in the morning.

Worms.

TAke the pouder of the leaves of Barefoot, mixt with Sugar, as much as will lie on a 3 *d.* for a Child in mornings.

To cause spitting in a Feaver.

TAke Hony 2 *l.* Spring water and Vinegar of each 1. *l.* boyl it, and skim it, till it's like

like a Syrup, take it often on a Liquorish-stick, fazed.

To purge Choler.

TAke best Rubarb, one dram, or Munk Rubarb one ounce, and Ginger one Scru ple.

For a Bloody Flux, or other dangerou Fluxes.

TAke in the morning, or oftner (if nee shall require) as much of the pouder o Dyers Galls, as will lie on a *6 d.* at a time, tak heed it bind not too fast; some take the har boyled white of an Egg roled in Bole-Armoniac

For the Itch.

SHread Rosemary, and strow it on Butte that's spread upon Bread and Butter, an eat often of it, and to anoint, take Soap, Ho Seam, and Brimstone, and anoint the palms

the hands, and some other joynts, or the water wherein Roman Vitriol hath been dissolved, will kill Itch and great Scabs; and a slight rash, is helpt by thin milk, wherein Willow leaves have been boyled.

To cleanse from the obstruction in the Stomach and Reins.

TAke Cream of Tartar one ounce, and Hony a quarter of a pound, take as much as a Nutmeg, night and morning.

Scurvy in the Gums.

DIssolve Roman Vitriol in water, and dip a cloath therein, and rub the Teeth night and morning, and after that with Sage and Salt.

For the Shingles, or Ringworm.

TAke the green bark of Elm boughs, an ounce and an half, Houseleek, 6 heads, a piece of Tobacco leaf, the breadth of a shilling.

ling; boyl these in half a pint of Cream to a
oyl; stir it often, anoint with it.

Scurvy, and Dropsy.

BAke a peck of Elder-berries, then strain them, boyl it to a Syrup with Hony, the same weight thereof; take some often.

Mother-fits.

TAke Cypris Turpentine one ounce, red Amber, a dram and an half, Rubarb 2 Scruples, make them into pills, the dose one dram and an half going to bed; hang Assa Fatida about the Neck.

For a Rupture.

TRess it well, take Cumfrey any way, and lay on a plaister of Diaculum, strowed with the filings of Iron, at which time take inwardly 8 or 10 Grain of the pouder of a Load-stone, anoint the place with oyl of St. *Johns* wort.

For

For a ſore throat.

TAke on a knife point the pouder of Orpin; or white Dogs-Turd, gathered in *March*, *April*, or *May*, mixt with Hony, as need ſhall require.

Wind on the Stomach.

TAke the pouder of dryed Hipes of Wild-bryers, gather them for all the year, after Froſt, to one ſpoonful of them, take half a ſpoonful of Nutmeg, in any thing, but often; for this, when the other cannot be had.

Take Rue, Century Wormwood, Bettony, and Peny-Royal, of each a handful, being in pouder, mix them with Hony, like a conſerve, take ſome often.

A Surfeit Water.

TAke Mints, Carduus, Poppy, Wormwood and Liverwort, of each a handful, let them ſteep

ſteep all night in 2 quarts of new Milk, and diſtil them, drink ſome night and morning.

Melilot Salve, made in June, *good for all ſores, it healeth very faſt, when the dead fleſh is eaten out by Burnt Allum,* &c.

TAke Melilot, Pimpernel, and Scabious, of each 2 handfuls, beat them ſmall, then beat them with 2 *l.* of tryed Hogs-Seam, ſo let it ſtand in the Sun 4 or 5 days, then melt it, and ſtrain it well, add as many more hearbs, and ſo let it ſtand in the Sun, then melt it again, and ſtrain it, and boyl it, till the Juice is conſumed, take it off the fire, and add Rozen, Wax, and *Venice* Turpentine, of each one ounce, ſtir it till it cool, but before put in one dram of Musk, keep it in a pot, or rolls.

To cleanſe any foul ſore, either in Man, or Beaſt, called Egyptiacum.

TAke Ver-degreace in pouder, and three times the weight in Hony, and Vinegar hal

alf the weight of the Hony, boyl them in a
ot, to a Salve, or rediſh colour; it taketh away
ead fleſh; and for the biting of a mad Dog,
irſt ſpread a plaiſter of Melilot aforeſaid, and
little of this on Lint, againſt the dead fleſh,
aſh the ſore, with Lime water.

Lime-water, to waſh and dry ſores.

TAke a pottle of new Lime, put water to it, an inch above the Lime, in the morning pour off the water for uſe.

Conſumption.

COleworts, boyled, and eaten often.
Roſemary, ſmoakt with Tobacco.
Red Cow-milk, wherein mints have been kept.
Eat Bread and Butter, with Hony thereon.
Dig up Garden Earth.
Peaſe-pottage, of blew Peaſe.
Mix Elecompany, Lquoriſh, Carraway Seed.
nd Conſerve of Roſes, together with ſome Hony, take a little every night.

The

The purging Syrup of Roſes, good in Fea vers, and hot Diſeaſes.

TAke Damask Roſes 1 *l.* water 4 *l.* ſteep then all night, then ſtrain them, do thus 8 time (if you will) to the laſt infuſion, boyl it wit 4 *l.* of Sugar to a Syrup, take a ſpoonful at time.

To allay the heat of the ſtomach in Feaver.

BOyl 1 ſpoonful of French Barly in half pint of water, put to the water only, when cold, 2 ounces of the Syrup of Violets, in th beginning of this Diſeaſe, and all that comes o cold with pains, take a ſweat for 2 hours, eſpe cially in a morning, by a Treacle Poſſet, and Carduus boyled therein.

The Lead plaiſter, being laid to the back for the running of the Reins, heat in the Liver, weakneſs in the Back; for bruiſes in the Legs plaiſter

Plaister often cures, as also for Fellons, Imposthumes, Spreans, and draweth out running humors, without breaking the skin, and several other things made as follows.

TAke 1 *l.* and 2 ounces of good Sallet oil, and red and white Lead, of each half a pound searced finely, and of Castle Soap six ounces; beat all these together in a pot, that the Soap may come uppermost, set it over a gentle fire, the space of one hour, always stirring it with an Iron slice, then make your fire bigger, until it be turned into a gray colour, then drop some on a board, and if it stick not to the finger, when cold, it is enough; make it into rolls, or dip linnen cloaths therein.

For the Rickets, there are several, but this, if followed only, may serve.

TAke six house Snails, wash them and boyl them in almost a pint of new milk, almost half away, put a little bread and Sugar to the milk, and give it the Child in the morning, and at 4 a Clock, pick out the Snails, shread them with Butter and Salt, and give them the Child, as other meat, do so almost every day; then anoint the Child night & morning, Back, Breast, & other Joints

with this fill a pint pot almost with Sallet oil, with as much Camma mile, as can be trust in with a pennyworth of Mace, bake this with Bread, and the oil is ready.

For shortness of breath.

TAke one ounce of the oil of sweet Almonds and half an ounce of Sugar Candy, take now and then a little.

To keep from being too fat.

TAke a little of the distilled water of Ash tree buds every morning.

For the Yellow Jaundies.

TAke Rubarb, Cream of Tartar, and Tirmerick *ana* one dram, Saffron 4 Grains, give one dram of these in pouder, for 3, 4, or 5, mornings together, in thin Breath, Pollet-drink, or White-wine.

For the Scurvy.

TAke a pint of Skimd-milk, turn it with the juice of Lemmons, then to the Whey, put Agrimony, Bettony, Scurvygrass, and a very little Wormwood, being stampt, let them steep in the Whey one night, and strain it out, and give it a boyl or 2, drink this 4 or 5 mornings together, and drink Scurvygrass Ale, and eat Rue and Scurvygrass, with Bread and Butter.

For the Stone.

TAke as much of the pouder of Laurel-berries, as will lye on a 6 *d.* in White-wine, a sliced Onion also being steept in the Wine all night, take this for 8 or 9 mornings together, those that have not Wine, take Ale.

Twitchgrass Roots, boyled in Milk, and the Milk drank in a morning, it will provoke Urine very much.

For a ſcab'd Head.

BOyl the Flowers of Fox-Gloves, in Hogs-Seam, ſtrain it into an Ointment.

For a ſcal'd Head.

ROaſt a fat breaſt of Mutton, warm from the Sheep, put Tar thereon, and ſprinkle it as it roaſts, with the Soot that comes of Wood, take the drippings, and anoint the head twice a day therewith, clip off the Hair.

A Poultice for a ſore Breaſt of a Woman.

TAke Alhoof, Spearmint, Grunſel, and red Roſe leaves ana 1. m. cut them ſmall, and boyl them in a pottle of ſtrongeſt Ale, or Beer, to a Poultice, then ſpread them on a cloath, the thickneſs of a Barly Corn, apply it very hot, morning, and night.

For

For Childrens ſore mouths.

RUb their mouth with Hony of Roſes, and ſometimes give them milk, wherein Manna hath been diſſolved.

Worms in Children, to purge away the matter of them.

TAke Wormwood half an ounce, Senna half a dram, Coriander Seed, and Harts-horn ana half a Scruple and an half, Rubarb 2 drams, dryed Rue a dram and an half, beat them into pouder, give as much as will lie on a groat, mixt with ſome ſweet thing.

Apoplexy, the ſigns thereof.

IT deprives of both ſenſe and motion, little breathing cauſed by ſlimy, groſs, and cold Phlegm; moſt are old men that have it; if they eſcape death, commonly they fall into a Palſie.

Melancholy, or black Choler, the ſigns thereof.

OPpreſt with Fear, Sadneſs, Evil thoughts takes the mind, and overclouds the Brain, ſeldom perfectly cured.

Convulſion, the ſigns thereof.

A ſhrinking of the Sinews, whereby the Muſcles are forced to that diſpoſition, the Brain is firſt afflicted, and then the whole body.

Mother-fits, the ſigns thereof.

THe Womb runs upwards, almoſt ſtops the breath, the Womb is chiefly afflicted through menſtruous blood; loathing of meat.

Terms overflowing.

IT takes away the appetite, hinders digeſtion, breeds crudities, weakens the whole body, the colour of the Face is changed, Feaveriſh heats ariſe in the Body, ſometimes the feet is ſwelled, and a dropſie follows.

Terms ſuppreſſed, the ſigns.

THe fore-part of the head is pained, ſpreads itſelf to the Neck, Shoulders, and Loins, her appetite is taken away, her mind unquiet, Face diſcoloured troubled with [illegible] and taken with a trembling, other diſeaſes follow.

Obſtructions of the Liver, *the ſigns.*

A ſtretching pain in the right ſide, moſt felt after meat, keep the belly looſe, and the mind quiet.

Reader,

I do not write the Medicines in this Book, to get Mony, thou mayſt be aſſured, and though I have chiefly choſen to write plain and eaſy ones, do not deſpiſe them, for they are experiments, and may do much good (if not more) than coſtly ones.

Some Physical Characters.

20 Grains	makes	a Scruple.	℈
3 Scruples		a Dram.	ʒ
8 drams		an ounce,	℥

℞ or. ℔ take of each ana 1 handful, m. quart, qt. pint, pt. pound, l.

Outward pains.

HEat a Brick or Tile pretty hot, wrap it in paper, and lay it to the pained place; if it come as a ſudden pain, *ſee p.* 106.

For a Feaver and Ague.

BOyl Carduus in poſſet drink, and Treakle, ſtrain it, and drink it in the morning, and ſweat every other day, if need be; it's good alſo againſt Agues, getting in a ſweat before the fit.

The manner of ſweating.

THe beſt time is early in the Morning, or an hour before an Ague, or Feaver fit is expected, being naked in bed, wrap a ſheet about the party, then cover him well with cloaths, and take the Carduus poſſet drink, and quickly after, a good draught of Ale poſſet drink, and ſweat 2 or 3 hours, if his ſtrength will bear it, take more poſſet drink if he is thirſty, then take off the cloaths, now and then a little to cool, not too faſt, and give him warm cloths to dry off the ſweat himſelf, and being pretty well dryed, give him a warm ſhirt, and ſheet, take away the wet ſheet, bind his head with dry and warm cloaths, ſo let him lye warm an hour, having given him ſome Caudle, or one like this ℔ Ale 1 pint, boyl it, and ſkim it, put in Mace, then beat the yolk of an Egg, with Ale or Wine, with Sugar, Nutmeg, Cinnamon, and a little white Bread.

Pluriſie.

THe ſpleen is on the left ſide, the Liver on the Right, anoint the pained ſide with ointment of March-mallows, or that in *p.* 106 and

take the aforesaid sweat, and the Syrup of Vinegar take to cause spitting, if the pain still increases (though but one day) which is caused by the blood stopping in the small veins in the side, let blood in the Arm.

For a Gangrene, or much corrupted dead flesh, in any part of the Body.

LAy the sore place in warm Milk, and hold unto it the warm Lights of a new kild Calf, as one changeth colour, lay to another.

For a sore Breast.

BOyl Grunsel in Milk to a Poultice, and lay it on often; if the Breast break, use Lint, dipt in the oyl of St. *Johns* wort, and this Poultice still about it.

Sore Mouths.

RUb them every morning with a Sage leaf dipt in Hony and Allum; but in a Feaver boyl Orpee, Calimbine, Violet leaves, and Sage in water, add Hony and Allum a little; rub it with a rag, it's no harm to swallow it; scrape the tongue with a Spatula, if it be fur'd.

How

How one that can read Engliſh well, may underſtand the Latin Bible into Engliſh, without a Maſter.

John the Firſt.

1. In prin-ci-pi-o e-rat Ser-mo, & Ser-mo
1. *In the beginning was the Word, and the Word*

e-rat a-pud De-um, & Ser-mo e-rat De-us.
was at God, and the Word was God.

2. Hic Ser-mo e-rat in prin-ci-pi-o a-pud
2. *This Word was in the beginning at*

De-um.
God.

3. Om-ni-a per hunc Ser-mo-nem ſunt
3. *All things by this Word are*

fa-cta, & abſ-que e-o ni-hil e-rat fa-ctum quod
made, and without it nothing was made which

e-rat fact-um.
was made.

4. In

4. In e-o e-rat vi-ta, & vi-ta e-rat Lux
4. *In h im was life, and the life was the light*

ho-mi-num.
of min.

5. Et Lux lu-cet in te-ne-bris, &
5. *And the light ſhineth in darkneß, and*

te-ne-bræ non com-pre-hen-de-runt e-am.
the darkneß not comprehended it.

6. E-rat ho-mo miſ-ſus à De-o,
6. *There was a man ſent from God,*

cu-jus no-men Jo-han-nes
of whom the name John.

7. Is ve-nit ad Te-ſti-mo-ni-um, ut
7. *He came for a Witneß, that*

te-ſta-re-tur de Lu-ce, ut om-nes
he might witneß of the light, that all

cre-de-rent per e-um.
might believe by him.

8. Il-le e-rat non illa Lux, ſed e-rat miſ-ſus
8. *He was not that Light, but was ſent*

ut

ut te-ſta-re-tur de il-lâ Luce.
that he might witneſs of that light.

9. Hic e-rat il-la ve-ra Lux, quæ il-lu-mi-nat
9. *This was the true light, which enlighteneth*

om-nem ho-mi-nem ve-ni-en-tem in
every man coming into

mun-dum.
the world.

10. E-rat in mun-do, & mun-dus non
10. *He was in the world, and the world not*

no-vit e-um.
knew him.

11. Ve-nit ad ſu-a, & ſu-a non
11. *He came to his own, and his own not*

ac-ce-pe-runt eum.
received him.

12. Au-tem quot-quot ac-ce-pe-runt eum,
12. *But as many as received him,*

de-dit eis hoc jus, ut ſint fa-cti
he gave to them this right, that they might be made

fi-li-i

fi-li-i D-ei, nem-pè i-is qui cre-dunt in
the sons of God, namely to them which believe on

no-men e-jus.
the name of him.

13. Qui ſunt na-ti non ex ſan-gui-ne, ne-q;
13. *Which are born not of blood, neither*

ex vo-lun-ta-te vi-ri, ſed ex De-o.
of the will of man, but of God.

14. Et Ser-mo eſt fa-ctus Ca-ro, &
14. *And the Word is made Flesh, and*

ha-bi-ta-vit in no-bis, & vi-di-mus Glo-ri-am
dwelt in us, and we saw the Glory

e-jus, ut Glo-ri-am U-ni-ge-ni-ti à Pa-
of him, as the Glory of the only begotten of the Fa-

tre, ple-nus gra-tiæ- & ve-ri-ta-tis.
ther, full of grace and Truth.

15. Jo-han-nes te-ſta-tus de eo, & cla-ma-vit,
15. *John teſtified of him, and cried,*

di-cens, Hic eſt de quo di-ce-bam, is qui
saying this is he of whom I said, he who

ve-nit

ve-nit po-nè me eſt an-te-po-ſi-tus mi-hi, qui-a
came after me is prepared before me because

e-rat pri-or me.
he was before me.

16 Et om-nes ac-ce-pi-mus & gra-ti-am
16. *And we all have received and grace*

pro gra-ti-â.
for grace.

17. Nam il-la Lex da-ta eſt per Mo-ſen;
17. *For the Law was given by Moſes;*

gra-ti-a & ve-ri-tas præ-ſti-ta eſt per Je-ſum
grace and truth came by Jeſus

Chri-ſtum.
Chriſt.

18. Ne-mo vi-dit De-um un-quam, il-le
18. *No man hath ſeen God at any time, the*

U-ni-ge-ni-tus fi-li-us, qui eſt in ſi-nu Pa-
only begotten ſon who is in the boſom of the Fa-

tris, il-le ex-po-ſu-it no-bis.
ther, he hath ſet him forth to us

19. E-ti-am

19. E-ti-am hoc eſt Te-ſti-mo-ni-um
19. *Alſo this is the teſtimony*

Jo-han-nis, quan-do Ju-dæ-i mi-ſerunt
of John, when the Jews ſent

Sa-cer-do-tes & Le-vi-tas, ut in-ter-ro-ga-rent
Prieſts and Levites, that they might ask

e-um, quiſ-nam ip-ſe eſ-ſet.
him who he was.

20. Et pro-feſ-ſus, ne-que ne-ga-vit,
20. *And he confeſſed, neither denied,*

in-quam, profeſ-ſus eſt ſe eſſe non il-lum
I ſay he confeſſed that he was not that

Chri-ſtum.
Chriſt.

21. Tunc in-ter-ro-ga-ve-runt eum, er-go
21. *Then they asked him, therefore*

quid es? tu-ne es E-li-as? ve-ro ipſe di-xit,
what art thou? art thou Elias? but he ſaid,

ſum non; & illi di-xe-runt, es tu ille Pro-
I am not; and they ſaid, art thou that Pro-

pheta?

phe-ta? qui re-ſpon-dit non.
phet? who anſwered no.

22. Er-go di-xe-runt ei, Quis es?
22. *Therefore they ſaid to him, Who art thou?*

ut de-mus re-ſpon-ſum i-is qui
that we may give an anſwer to them who

mi-ſe-runt nos; quid di-cis de te-ip-ſo?
have ſent us; what ſayeſt thou of thy ſelf?

23. A-it, e-go ſum vox vo-ci-fe-ran-tis
23. *He ſaid, I am the voice of one crying*

in de-ſer-to, com-pla-na-te vi-am Do-mi-ni,
in the deſert, make ſtraight the way of the Lord,

pro-ut I-ſai-as Pro-phe-ta di-xit.
as Iſaias the Prophet hath ſaid.

24. Ve-rò qui fu-e-rant miſ-ſi, e-rant
24. *But they which had been ſent, were*

ex Pha-ri-ſæ-is.
of the Phariſees.

Here-

Here is enough for the Ingenious for a beginning; then go to the 25th verſe in the Latin Teſtament, and Engliſh it by an Engliſh Bible printed in King *James* his Reign, and find the Engliſh of ſome hard words in a Dictionary, be perfect in one verſe before you go to another, and ſo by uſe, which is the Mother of Language (as the Schoolmen ſay) you may be as perfect in the Latin Tongue, as Travellers learn Languages, (and a little time will perfect you, when you deſire to learn the rules of the Tongue) and indeed few retain more than Engliſhing the latin Bible (after 7 years Schooling;) ſee that you be perfect in Reading latin words, and for the obtaining of which mind, theſe latin words, which follows.

Note, That every verſe you learn, write it like the verſes as before, which will imprint it in the memory very much.

Latin Words divided.

A

A-bi-e-runt
Ac-ce-pe-runt
Ad-du-xit
Ad-mit-ti-tur
A-do-ra-ve-runt
Af-ſen-ti-tur
Af-cen-den-tes
An-te-po-ſi-tus
Am-pho-ras
Am-bu-lan-tem
Ar-chi-tri-cli-nus
Au-di-e-runt
Au-di-vit

Ap-pa-re-rem
A-do-ra-bi-tis
At-tol-le-re
Ac-cum-ben-ti-bus
An tho-ri-ta-tem

B

Bap-ti-za-re
Bap-ti-za-bat
Ba-tha-ba-ra

C

Con-vi-ve
Cre-di-de-runt
Cla-ma-vit
Com-pla-na-te
Cor-ri-gi-am
Con-ſpe-xi
Cæ-le-ſti-a
Cre-di-tis
Ca-pi-en-tes
Cog-no-vit
Cha-ri-ta tem

D

De-ceſ-ſiſet
Di-cens
Di-le-xe-runt
Dix-iſ-ſe
De-di-ſti
Di-li-git
De-na-ri-o-rum.

E

Ex-po-ſu-it
Ef-fu-dit
Ex-ci-ta-bo
E-du-ca-ba-tur
Ex-ur-ge
Ex-er-cen-di

F

Fra-trem
Fa-ti-ga-tus
Fla-gel-lo
Fu-ni-cu-lis
Fa-ce-re

G

Gu-ſta-vit
Ge-ni-tus
Gi-gni
Gau-det
Ga-li-læ-am

H

Ha-bi-ta-vit
Hy-dri-as
Hau-ri-te
Hau-ſe-rant
Hie-ro-ſo-ly-mam
Hor-re-ret
Hau-ri-en-dum

I

Im-ple-ve-runt
I-e-ſum
In-ſi-nu
In-tro-iſt-is
Im-ple-te

In-tro-i-re
In-ve-ni-mus
Jo-ſe-phi
Ju-dæ-o-rum
Ju-di-ci-um

L

Le-vi-tas
In Le-ge
La-pi-de-æ
La-bo-ra-ve-runt

M

Mu-li-ere
Min-i-ſtris
Ma-gi-ſter
Mo-ra-ris
Mi-re-ris
Mo-ra-re-tur
Mo-ri-bun-dus

N

Na-vi-gi-a
Nup-ti-æ
Ni-co-de-mo

O

Of-fer-to
Ob-tu-li-runt
Ob-ſi-gna-vit
O-por-te-bat
Oc-cu-los
Oc-cur-re-runt.

P

Pec-ca-tum
Po-ſte-ro-di-e
Pri-mo-ri-bus.
Pi-ſci-cu-los
Pi-ſci-na

Q

Quæ-ri-tis
Qua-dra-gin-ta
Qui-buſ-dam
Qua-dri-me-ſtre

R

Re-gi-on-es
Re-gnum
Re-ci-pi-tis
Re-ci-pe-re
Ro-ga-vit
Re-li-quit

S

Spe-cta-te
Spa-ti-um
Sa-li-en-tis
Scru-ta-mi-ni
Spe-ctan-tes
Scrip-tu-ræ
Su-ſci-ta-tus
Se-den-tes
So-le-arum
Se-quen-tes
Spi-ri-tum
Sci-e-bat
Ser-va-ſti
Sub-ver-tit

T

T

Tur-ba-bat
Tra-je-ctum
Tum-po-re
Tran-si-re
Tri-be-yi-a-dis

V

Vo-ca-tus
Vi-de-re
Vt-ni en tem
Ve-niſ-ſe
Vi-di-mus
Ven-di-to-ri-bus
Vu-te-rum
Vu-tun-tur
Ve-ni-at
Vi ni-e bant
Vi-vi-fi cat

T

If one pound of any thing coſt 6 *d.* what wi
one hundred weight coſt (that is 112 *l.*) at t
ſame rate, without pen and ink.

Do thus, ſaying in 6 *d.* is 24 farthings, doub
it, and it is 48, the which call 48 Shilling
laſtly, 24 groats is 8 ſhillings, being added.

Thus 48 half farthings in 6 *d.* reckon 48
8 being the Groats, for farthings in 6 *d.* 8

Anſw. 56

Do thus for any other price.

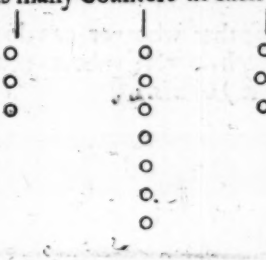
*How to caſt up Sums of Mony by Counters, or ſ
things, very uſeful for thoſe that never learnd
write figures.*

Firſt, make three marks or choaks upo
Table about three inches aſunder, like th

Then let the firſt mark be ſuppoſed to be
place of pounds, the ſecond the place of S
li

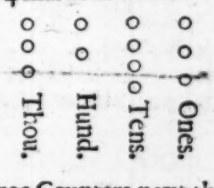
lings, and the third next the right hand the place of pence; (and you may make another if you will for the place of farthings.)

Secondly, now to place your ſeveral Sums to be caſt up, as ſuppoſe I begin with 3 *l.* 7 *s.* 3 *d.* lay down as many Counters at each mark thus,



And when you put another Sum to this, as ſuppoſe 17 *s.* with the 7 *s.* already makes 24 *s.* then ſet one Counter more in the place of pounds, and leave but 4 in the place of ſhillings, and your ſum is 4 *l.* 4 *s.* 3 *d.* and ſo add more at pleaſure.

Laſtly, but if you are to caſt up ſeveral Sums that are pounds, without ſhillings, or pence; then mark upon the Table 4 marks as before.



Theſe being ſo eaſy, I need not write much, for further directions, obſerving the four places.

Read them thus, the three Counters next the

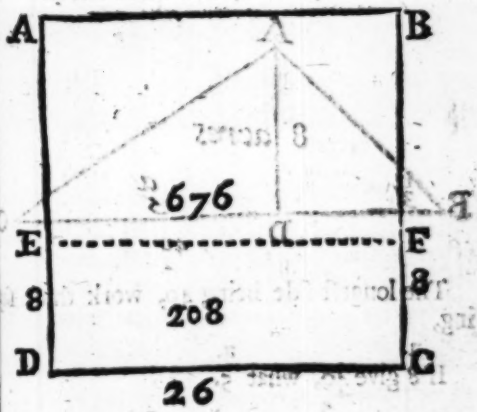
ſtile

left hand, ſtands for three thouſand, next two hundred, next four tens, or forty, and three at the laſt, that is 3243.

Thus you may make the Sum bigger or leſſer as you pleaſe, even from one pound, to thouſands.

So I hope that whoever can do it, will not grudge to teach their Neighbours near them (if they deſire it) *Gratis.*

How to divide a ſquare into two parts, according to any proportion aſſigned, by a Line drawn parallel to one of the ſides.

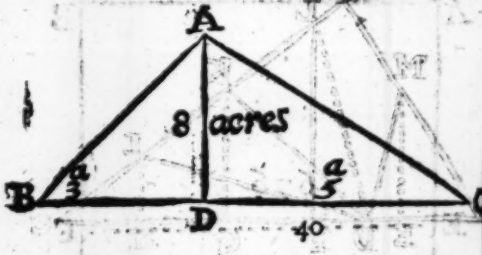


Let the figure be A, B, C, D, containing 676 Poles, and it is required to cut off 208 Poles, with a Line parallel to D C, to be laid out next unto the ſame.

Firſt, divide 208 by 26, and the Quotient will be 8, the which diſtance ſet from D to E, and from C to F.

How to divide a Triangle into tw parts.

SUppoſe, that this Triangle is 8 Acres, an it is required to draw a Line from A, divide it into 5 Acres, and three Acres.



The longeſt ſide being 40, work thus, ſa ing,

a. a.

If 8 give 40, what 5.

5

200

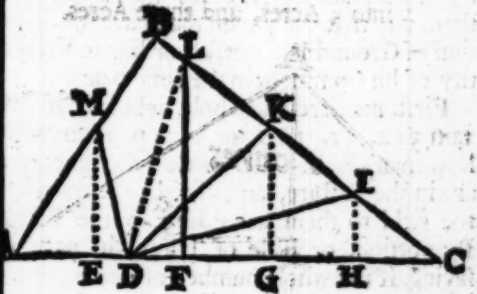
4

200 (25

88

So 25 of the baſe or longeſt, cut at D, and draw the Line A D, and 15 for the other ſide.

How to divide a Triangle into 5 equal parts, from a point given.



SUppoſe the given point be at D, firſt divide the longeſt ſide of the Triangle into 5 qual parts, and draw paralleld doted Lines om each part, then from the given point D, raw Lines to divide it, as in the Triangle.

To divide a common field into as many parts, as ſhall be required.

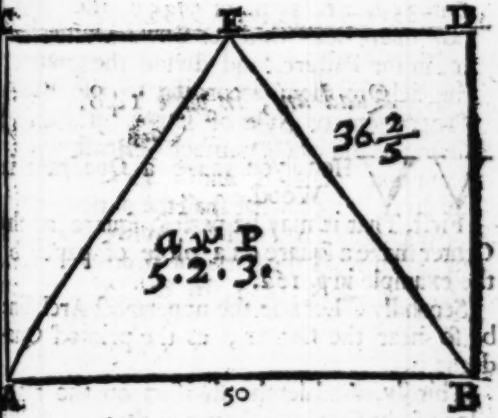
SUppoſe a Common of Paſture for the uſe three men, as A, B, C, and it is agreed them all, that each man ſhall have his Propo tion of Ground laid out, according to the qua tity of his Commons in the ſame place.

Firſt, meaſure the whole field, and if it co tain 35a. 3r. 15p. or 5735 p. then conſi how many Beaſt-Gates or Cow-Commons th are in the Paſture, and divide the quantity the field to them according to the Rule Proportion, or Rule of Three, in page 1 ſaying, If the whole number of Beaſts-gates, Commons of A, B, and C, give the wh quantity 5735 p. what ſhall the number of th belonging to A be, and the Anſwer will be part: So work the parts for B, and C, and part of A be 1817, to B1716, to C 2 poles.

The field being drawn into a Plot, on paper, divide every mans part by the Geome cal Problems in this Book, and alſo by the of the Table in page 188.

How to make a Triangle which shall contain any number of Acres, Roods, and Poles.

SUppose I make a Triangle, that shall contain 5 Acres, 2 Roods, and 30 Pole, or 1210 Poles, whose base or longest side must be 50 Poles.



First, double the number of Poles, and they make 1820, the which divide by 50, and the Quotient will be 36 2/5, the length of the perpendicular

pendicular D, B, then from the Line of equal parts in page 164. lay down the Line A, B equal to 50 Poles, then upon B, raise the perpendicular B, D, equal to 36$\frac{3}{4}$ poles, draw the Line C, D, parallel to A, B, then from the point E, draw the Line E A, and E B, including the Triangle A E B, which contains 5 Acres, 2 Roods, and 30 Poles, as was required.

Note, by the same Rule you may lay out a bigger or lesser.

Quadrant, in page 148.

WHen you make a Quadrant in Wood.

First, That it may be perfect square at the Center make a square on a piece of paper by the example in *p.* 162.

Secondly, Let not the uppermost Arch line be so near the Center, as the printed Quadrant is.

Thirdly, And let the division on the right edge of the Quadrant, between the two arches marked 12, be divided into 14 equal parts, whereas this is 19.

Fourthly, Then from the over arch *M*, to *A*

of *April* set of 6 parts, every part supposed to be 5 days, & from *A.* to *M.* or *May* six parts more, & the remaining 2 parts serve for *June*, and *December*.

Fifthly, Instead of a Bead, a pins head may serve.

Lastly, To place the rest of the hour lines draw out the string to the degrees of the Quadrant, and mark for the hours according to the Table; and draw arch lines for hour lines like the 12 a clock line.

Of the Moons Influence.

WHereas I have mentioned in *p.* 181. of cutting the Hair, the Moon increasing, *&c.* It was rather of custom, then any belief I have in it (being all power is in God, that a hair of our Head perisheth not without his good will, *&c. Mat.* 10. 30.) and though the tide, and some other things happeneth monthly, the power is only to be attributed to the providence of God, and not to any created thing (though all his works are good in their places;) for God will not give his Glory to another neither would he have man to look up unto the Stars to Idolize them, least they give that power to them, that belongs to God only, *Deut.* 4. 19.

And *John Gadbury* writes of the Moon thus,

The more she fills her forked round.
The more the marrow doth in bones abound.

So that by his reason the marrow in the bones also decreaseth, as the Moon decreaseth;*

*The Moon was worshiped throughout all Asia, and in great esteem among the *Ephesians*, whence arose that cry, Great is *Diana* of *Ephesians*, *Act.* 19. 28, *Macrob*, *Saturnal*, *lib.* 1. *c.* 15. The Sun and Moon (saith *Godwyn*, *p.* 199) which are the greater lights in the Heaven, I take to have been the chiefest Idols worshiped by the Heathen people, notwithstanding their blind devotion deified also the other Planets, *&c.* of this nature are these Chambers of Imagery *Ezek.* 8. 9. and some are of opinion that the flowing of the Sea is caused by the Moons warmness when she comes to the South; others hold that the fire hid in subterraneous stones, in the Sea and Earth, and Saltness of the water,

And to manifest what Spirit this Astrologer *J. G.* is of, by his skill in the Stars saith in his Astrological Observations in *Jan.* 1681. The pretence of passive obedience is too stale a cheat to be any longer swallowed, the Law was made to be obeyed, not to be opposed by a pretence of suffering; and Traitors, Thieves and Murtherers when punished for their misdeeds, are as passively obedient, as the Non-conforming Brother.

Answer, As to Traitors, Swearers, Drunkards, *&c.* we know it belongs to the Magistrates to punish, be it in whom it will, but the Non-conforming Brother, (be he a just man) he shall be numbred amongst Transgressors, as the Righteous have been in former

ges saying we have a law, &c. *Joh.* 19. 7. And so would punish the Righteous, (with the wicked, or instead of the wicked) that cannot but obey God rather then man, as *Peter* and *John* did, *Acts* 4. 4. & 5. 28, 29. If mans law command, not to meet, and speak no more in the name of Jesus (but when and where we appoint) shall we obey God or Man, judge ye, that are not of *Cains* Race, *Gen.* 4. 5, 8. For he slew his Brother, because his Brothers Sacrifice was accepted, &c.

makes it as it were to boyl, &c.

One would think that the Magistrates might think themselves happy, that God hath placed them as outward Governors, to be a terror to evil doers, and also to have a people under their Righteous Government, that delight in the Law of God, and what the Law of God is, and the fruits thereof, *see Psal.* 19. 7 to 12. *Mat.* 7. 12. & 22. 37. 38. *John* 13. 34. *Heb.* 8. 10. *Rom.* 7. 22. & 8. 1 *James* 2. 8.

To the young learners of Arithmetick.

FIrst, Learn to write and read figures, in *p.* 24.
Secondly, Addition in *p.* 193. 33.
Thirdly, Substraction in *p.* 193. 38. 36.
Fourthly, Multiplication in *p.* 54. 193, 187.
Fifthly, Division in *p.* 194. 171.
Sixthly, Reduction in *p.* 168. 197. 34. 35,
Seventhly, Golden Rule, or Rule of 3, in *p.* 158, &c. Be perfect in one Rule before you go

to another, (by the much writing them over) So that when you have learned the 7 Rules aforesaid, you may easily understand (in a little time) all the other questions in this Book (though no man teach you) if you live in the fear of God, which is to depart from iniquity, and it is also the beginning of wisdom, *Job.* 28. 28. *So will God teach you to profit, Isa.* 48. 17.

So Dear Children, my Soul even longs for you, that ye may still keep in your first Innocence (for none are the Children of wrath, but they who actually join themselves to the power, and Prince of the Air, *Eph.* 2. 2. *Rom.* 4. 15. *Ezek.* 18. 20.) *That you take not of the forbidden fruit of the evil of this world, for you will find that it is much better for you to remember your Creator, now in the days of your youth,* Eccl. 12. 1.

For when once you are grown old in the custom of evil, you will find it hard returning into Innocence, into a Righteous Life.

Therefore O dear Children apply your whole hearts to Gods Grace therein; it troubles you after you have been wild or wanton, or done any evil thing (though no man condemn you) and you will receive Gods Blessing, and your Parents Love: O prize this Grace above Gold, & all other the delights of this world, for if you obey it, it will lead you to a greater knowledge of Christ Jesus, who will be your Saviour from all sin, where you shall have durable Treasure, and possess it for evermore (much better than

to

to have your portion only in this life, *Pſal* 17.14. in the abundance of earthly Riches? to be a door keeper, or watcher here, *Pſal.* 84. 10. Unto this Grace of God, one day is better than a thouſand elſewhere, and God your Father will give you your daily Bread, to nouriſh your Souls, *Mat.* 6, 11. *Pſal.* 121. 8.

Kings muſt take Counſel at this Grace of God in their own hearts (the Gate of Wiſdom, *Pro.* 8. 34.) yea, and lay down their Crowns before it, (in which is the feet of Jeſus) if they rule for God, Kings will be nurſing Fathers to the Faithful thereunto, *Iſa.* 49, 22, 23. Haſten this good day more and more, O Lord our God (which is already dawned) prayeth the Righteous, for thy name ſake that all people may give unto thee all Glory for ever, *Amen.*

If any of you lack wiſdom, let him ask it of God, that giveth to all men liberally, and upbraideth not; and it ſhall be given him.

Who is a wiſe man, and endued with knowledge amongſt you, let him ſhew out of a good Converſation his works with meekneſs of Wiſdom, Jam. 1. 5. & 3. 12.

And unto this people thou ſhalt ſay, Thus ſaith the Lord, behold I ſet before you the way of Life, and the way of Death, Jer. 21. 8. Deut. 30. 11, 12, 13, 14, 15. Rom. 10. 8.

FINIS.

A Table of such things as are contained in this Book.

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Errata.

PAge 23. l. 3. read Quary of Glaſs. p. 57. Suppoſe the croſs line out, p. 67. againſt column 36. r. 716. p. 75. l. 26. r. Heathen. p. 115. 22. r. dram. p. 117. l. 5. r. ſow. p. 126. l. 16. r. Hellebore one ounce. p. 156. l. 8. r. *Scotia.* 18000000. p. 248. Margent l. 2. r. *Godwyn.* p. 262. l. 30. r preferring. p. 188. againſt N 18. r. 8. $14\frac{1}{2}$. againſt N. 25. 6 6. $\frac{1}{20}$. againſt N. 35. 4. 9. $\frac{1}{2}$. p. 318. l. 7. r. kind. p. 29. l. 9. about Ganging. r. the amenndmets in p. 361.

Some other ſmall errors not noted in the Errata, have eſcaped the Preſs, which the underſtanding Reader may eaſily correct with a Pen.

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